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1854.
Many mansions in the house
of the Father

THE

MANY MANSIONS

IN

THE HOUSE OF THE FATHER.

The subject is a very curious one, and, to myself at least, a very interesting one. So far as our own future destiny is concerned, I view it in accordance with 2 Peter iii. 7–13 and Rev. XX. 11–15. XXi. 1–8: two passages, which I deem parallel.

Yours truly
G. S. Faber

THE

MANY MANSIONS

IN THE

HOUSE OF THE FATHER,

SCRIPTURALLY DISCUSSED, AND PRACTICALLY CONSIDERED.

By G. S. FABER, B.D.,

MASTER OF SHERBURN HOSPITAL AND PREBENDARY OF SALISBURY.

With a Prefatory Memoir of the Author,

BY

FRANCIS A. FABER, B.D.,

RECTOR OF SAUNDERTON, BUCKS,

AND LATE FELLOW OF ST. MARY MAGDALEN COLLEGE, OXFORD.

"In my Father's HOUSE are MANY MANSIONS. If it were not so, I would have told you. I go to prepare a PLACE for you." John xiv. 2.

Ὁ αἰσθητὸς οὐτοσὶ Κόσμος οὐδὲν ἄρα ἄλλο ἐστιν, ἢ Οἶκος Θεοῦ. Phil. Jud. de Somn. lib. i. Oper. p. 393.

Si Domus pulchra sit, intelligamus eam dominis ædificatam esse, non muribus: sic igitur Mundum Deorum Domum existimare debemus. Cicer. de Nat. Deor. lib. iii. c. 10, p. 313.

Second Edition.

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1854.

To the Most Reverend JOHN BIRD SUMNER, D.D., Lord Archbishop of Canterbury and Primate of all England.

My dear Lord Primate,

You must permit me to inscribe to your grace the last, perhaps I may say the dying, Performance, of a very old man, and I trust I may add a very old friend. It is to me a matter of rejoicing, that, in point of age, I believe I am your senior: and *this*, for two abundantly sufficient reasons. The first cause of my rejoicing is: that, for the good of the English Church over which you have so worthily been called to preside, it may, from your juniority to myself, be reasonably anticipated, that your life will be far prolonged beyond my own: the second cause is; that I may blamelessly express my feelings in a manner, which I should have shrunk from doing had I been a younger man. At present, with reference to both our ages, any expressions, on my part, of sentiments of true attachment and veneration for

one whom I have long deemed a pattern Apostolical Bishop, can, by no possibility, be misconstrued into the baseness of mere adulation. In truth, I write only as I think.

My subject is somewhat singular: yet, I trust, it cannot but be interesting to the old, and *may* be profitable to the young. We must all, whether young or old, be anxious to know, so far as SCRIPTURE will inform us, something definite respecting the tangible locality of the blessedness prepared for the just. It is perfectly true, that, with our present faculties, we can form but a very inadequate idea of the happiness prepared for those who love God: but still we may wish to obtain some more distinct apprehension of the locality of Heaven than the vagueness, which, I believe, we usually attach to the word *Heaven*. At all events, so long as we studiously adhere to SCRIPTURE, and (as our Article expresses it) to what, apparently at least, may be fairly *proved thereby* in the way of legitimate Deduction: we cannot, I suppose, very widely or very dangerously err.

In my seventy-eighth year, I must expect soon to be initiated into what, if I recollect aright, the Ancients, contradistinctively to the Lesser Mysteries

of Sleep, were wont to denominate the Greater Mysteries. I shall then with certainty learn, from the unerring Hierophant, either the truth or the falsehood of my Deductions from SCRIPTURE. But, whatever be the result, may both your grace and myself, when we receive our last summons into the mysterious Adytum, have an entrance abundantly ministered to us, through the alone merits of our Lord and Saviour Jesus Christ, into one of the Many Mansions of the House of the Father.

With my hearty prayers for your support in your exalted but difficult station, I beg to subscribe myself your grace's devoted servant,

G. S. FABER.

Sherburn-House,
Jan. 25, 1851.

PREFATORY MEMOIR

OF THE LATE

GEORGE STANLEY FABER, B.D.

MEMOIR

OF THE

REV. G. S. FABER, B.D.

George Stanley Faber, the subject of this memoir, was born on the 25th of October, 1773, at the parsonage of Calverley, in the West Riding of Yorkshire. His father, the Rev. Thomas Faber, was Vicar of Calverley, and incumbent also of the neighbouring parish of Bramley. To the former benefice he was presented by the Lord Chancellor Thurlow, and to the latter by the then Vicar of Leeds, of which place, at that time possessing only two churches, he had been the curate. His father resided at Leeds, but the original location of the family was near Settle, in Craven. At this place they possessed an hereditary property, which was alienated from Mr. Stanley Faber's branch of the family by the circumstance of one of his ancestors disinheriting his eldest son, and leaving it to a child by his second wife, whom he married in his old age. What became of the property itself, or of the descendants of the fortunate half-brother, is not known. To borrow Mr. G. S. Faber's own words on the matter, "most probably it was sold, and the money dissipated; the usual termination of iniquity."

The wife of the Rev. Thomas Faber was Anne Traviss, daughter of the Rev. David Traviss, and Margaret de Dibon, a French lady, the particulars of whose family history give a singular interest to the memoir of her grandson's life; his descent from a confessor in the Protestant cause being well suited for one who was destined hereafter to be so important a defender of the tenets of his ancestor. It will, however, be more interesting to the reader, if Mr. Faber be left to tell the story of his mother's family in his own words; and the extract which follows is taken *verbatim* from a paper which he left behind him in the Bible to which reference is made in the narrative:—

"As family transactions when orally alone handed down, soon appear in a vague and corrupt form, I commit to writing the following particulars, as detailed to me many years ago by my maternal grandmother Margaret de Dibon.

G. S. FABER, July 12, 1834.

"This Bible once belonged to M. de Dibon, a Huguenot gentleman, whose family estate and residence were situated in the Isle of France.

"At the revocation of the edict of Nantes in the year 1685, M. de Dibon was arrested by order of Louis XIV.; and on his firm refusal to abandon the religion of his ancestors, his whole property was confiscated, and he himself was thrown into prison.

"Before the arrival of the dragoons at his residence, he had time sufficient to bury this, his family Bible, within a chest in his garden. Here he left it, in hopes of some day recovering what he esteemed his best treasure.

"While in confinement he was frequently tortured by the application of fire to wreaths of straw, which were fastened round his legs: but through the grace of God, he was enabled to persevere in making a good confession. This particular torture was specially resorted to in consequence of his being a sufferer from the gout.

"He at length effected his escape; but, ere he quitted his native land for ever, he had the resolution to revisit the estate of his forefathers, now no longer his, for the purpose of recovering his Bible. This he accomplished; and with the word of God in his hand, an impoverished exile, he finally reached England in the reign of William III. of glorious memory.

"It was the will of Heaven, that he should survive his only son, and daughter-in-law, who left behind them an only child, Margaret, born A.D. 1720.

"In consequence of the early death of both her parents, Margaret de Dibon received her education from her pious grandfather and grandmother; who, having sacrificed everything for their religion, were thence proportionately anxious to inculcate its great saving truths upon the mind of their granddaughter. Nor was their labour useless: for, through many trials and privations, Margaret ever showed herself the faithful descendant of a faithful ancestry.

"At the age of twenty-four years, in the year 1744, she became

the wife of the Rev. David Traviss, (only son of William Traviss, Esq., of Darton, in the county of York,) Vicar of Snape, and Domestic Chaplain to the two last Earls of Strafford.

"The offspring of this marriage was; 1, Anne, born A.D. 1745, and married A.D. 1772 to the Rev. Thomas Faber, A.M., Vicar of Calverley; 2, Caroline, married to John Buck, Esq., of Townhill and Denham Park; and 3, William, who died s. p. in the military service of the Honourable East India Company.

"From Anne, the eldest daughter of Margaret de Dibon, and thus finally (by the death of her brother s. p.) the representative of her mother's family, were born: 1, George Stanley Faber, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury; 2, Caroline, who died in childhood; 3, Charles David, married to Martha, daughter and co-heiress of John Cooke, Esq., of Swinton; 4, Thomas Henry, married to Betty, daughter of T. Atkinson, Esq., of Bradford, Yorks.; 5, Richard, M.D., of the University of Oxford.

"This Bible has lineally descended to me, George Stanley Faber, the fourth in descent from, and now the representative of, Henri de Dibon: and my wish is, that my eldest son, when I shall have been gathered to my fathers, may religiously hand it down, as a sacred deposit, to the person who after himself, may eventually be the representative of the above venerable confessor."[1]

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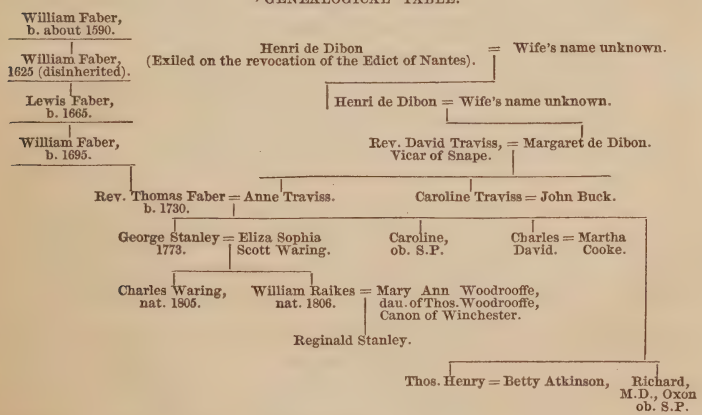
[1] GENEALOGICAL TABLE.


William Faber, b. about 1590.
William Faber, 1625 (disinherited).
Lewis Faber, b. 1665.
William Faber, b. 1695.
Rev. Thomas Faber = Anne Traviss. b. 1730.
Henri de Dibon (Exiled on the revocation of the Edict of Nantes).
= Wife's name unknown.
Henri de Dibon = Wife's name unknown.
Rev. David Traviss, Vicar of Snape. = Margaret de Dibon.
Caroline Traviss = John Buck.
George Stanley 1773. = Eliza Sophia Scott Waring.
Caroline, ob. S.P.
Charles David. = Martha Cooke.
Charles Waring, nat. 1805.
William Raikes nat. 1806. = Mary Ann Woodrooffe, dau. of Thos. Woodrooffe, Canon of Winchester.
Reginald Stanley.
Thos. Henry = Betty Atkinson,
Richard, M.D., Oxon ob. S.P.

It may well be supposed that Mr. Faber viewed this relic with the utmost interest, and preserved it with the greatest care. It is now in the possession of his eldest son and representative, 5th in descent, from the exiled Huguenot of the Isle of France.

Mr. Faber's father died in 1821, at the age of 92, having had the comfort of witnessing for many years the widely spreading reputation of his son. He was himself educated at St. John's College, Cambridge, where he graduated as 14th wrangler in 1753; and in speaking of his son's advancement, which was a common topic of his old age, he was accustomed to regret that he had not sent him to his own university. There were at that time no public honours at Oxford; and Mr. Stanley Faber's great quickness of apprehension and vivacity of intellect certainly seemed to give much hope of distinction at the Mathematical University. One of his younger brothers reminded his father, when expressing this regret, that "Stanley had done very well at Oxford." "Ay," said the old gentleman, with the true academical *esprit de corps*, "but he would have done better still if he had gone to Cambridge."

At the usual age, he was sent to the Grammar School of Hipperholme, near Halifax, then in high provincial reputation, and under the guidance of the Rev. Richard Hudson, M.A., Fellow of Queen's College, Cambridge. Among his cotemporaries at this place were the late Sir Francis Wood, Bart., father of the President of the Board of Control; George Heald, Esq., K.C., the celebrated Chancery Barrister; and the Rev. Charles Hoyle, Vicar of Overton, Wilts., known afterwards by his poetical writings. All these went to Cambridge.

He was matriculated at University College, Oxford, on the 10th of June, 1789, being at that time fifteen years old; and was elected to a scholarship on the 26th of March in the year following.

As it has been remarked, there was then no class list, but Mr. Faber does not seem to have needed any stimulus to industry. In proof of this, the compiler may be permitted to introduce the following anecdote, which he was accustomed to tell with the greatest *naïveté*, for, indeed, no man more entirely abhorred affectation, in all its forms, than he did. When the Bishop's chaplain, at his examination for Deacon's orders, gave him the customary exercises, Mr. Faber inquired, with perfect simplicity, whether he

should write the answers in Latin or English. It occurred to him subsequently that he might have been thought presumptuous, but he only asked the question because constant practice had made it immaterial to him in which language he performed the task. When he presented himself for Priest's orders in the following year, the chaplain intimated that he remembered his previous examination, and asked him no questions whatsoever. The dates of the respective orders are 18 Dec., 1796, and 20 Dec., 1797. The ordaining Bishop was Dr. Edward Smallwell.

He took the degree of B.A. in 1793, soon after which, and before he was twenty,[1] he was elected Fellow of Lincoln, and became Tutor of the College. In 1801 he was University Proctor, a year fixed in his memory by the superior excellence of Bishop Heber's "Carmen Seculare," a prize poem, of which he was one of the judges. In the same year, he was chosen Bampton Lecturer, preaching the sermons in his "velvet sleeves;" which was done likewise, as a person curious in academical matters observed, by his colleague in the Proctorate, Mr. Nott, of All Souls, who followed him in the Lectureship, before the Proctor's year had expired. The very early age at which he was chosen to preach this Lecture is more remarkable, being only twenty-eight years old, a circumstance probably without parallel in the long list of eminent persons who have filled that office. The subject which Mr. Faber chose was, the *Credibility and Theology of the Pentateuch;* afterwards printed under the title of *Horæ Mosaicæ.* This work is full of curious matter; and the topics which it embraces, as his subsequent publications evince, were always deeply interesting to the author. This was shortly followed by his treatise on the *Mysteries of the Cabiri;* which, like its predecessor, shows his early taste for singular and recondite subjects. Its object is to prove that the *Mysteries* in question are to be referred to traditions regarding the Deluge, mingled with the Sabianism of which the origin is ascribed to Nimrod. It is dedicated to Bishop Horsley, whom he always regarded as a "Master in Israel," speaking at all times of his splendid abilities and profound learning with something akin to veneration.[2]

[1] He was elected Probationer Fellow of Lincoln, July 3rd, 1793, and actual fellow on the 2nd of August following.

[2] Mr. Faber often described himself in after life as a "noun substantive rather than a noun adjective," requiring nothing to lean against. He

Amongst the more distinguished of his pupils in college was Dr. Radford, the late Rector of Lincoln, who succeeded him in his fellowship: and he had particular pleasure in remembering Dean Jackson, of Armagh; and Dr. Morris, late Rector of Elstree, Herts. Of the interest which he took in the career of those under his instruction, one instance may here be mentioned. Amongst the essays which came before him as judge when he was Proctor, he noticed one, which from its tone and style he suspected to be the production of Mr. Jackson. It was unsuccessful, the examiners considering that it was of a nature too metaphysical for public delivery; but Mr. Faber's suspicions were correct. He accordingly pointed out to his pupil the causes which had led to his failure, by which Mr. J. so well profited that he gained the victory the following year, after he had removed to Queen's College.

At the expiration of ten years, he married, and quitted the University. As yet he had no Ecclesiastical preferment, but he had made an early determination not to grow old at Oxford. "A fellowship," he was accustomed to say, "is an excellent breakfast, an indifferent dinner, and a most miserable supper." How truly he spoke may be inferred from the following circumstance, that when he went up to enter his eldest son in 1822, at University College, his immediate junior at Lincoln was just departing to a College living.

The lady he married was Miss Eliza Sophia Scott Waring, second daughter of Major Scott,[1] who took the name of Waring, well known as the friend of Warren Hastings. In this most excellent person he found a "help meet" for him, in the truest

always therefore regarded what was said, rather than the person who said it; but with respect to the learned prelate above mentioned he invariably made an exception. "I will fairly confess," he would say, "that at no period of my life did I feel perfectly at ease in the presence of Bishop Horsley." It was not, we may suppose, that his genius was rebuked,

"As, it is said,
Antony's was by Cæsar;"

for indeed there was much of kindred between the minds of the two; but he had from his boyhood associated the name of Horsley with the idea of vast intellectual power, and the spell was never broken.

[1] John Scott Waring, Esq., of the Hay, Salop. His first wife, mother of Mrs. Stanley Faber, was Eliza, daughter of Alexander Blackrie, Esq., of Bromley, Kent.

sense of the expression. Her own talents and acquirements were very considerable, and whilst she thoroughly appreciated the endowments of her husband, she was well fitted to be the companion of his domestic life. When he became a parish clergyman, the assistance which she gave him was invaluable; for her very active habits made her intimate with the surrounding poor, whilst her benevolent sympathies were ever ready to devise assistance for them. To a numerous acquaintance she was endeared by her social kindliness of character; but it was in the "inner circle" that her worth was best understood. Her thoughts were ever engaged on the welfare of others, and it might be safely recorded of her, that in no action of her life did she ever appear to consider herself. Self seemed like a subject totally forgotten by her.

Words like these but feebly delineate the excellence of the person to whom they are applied, but it may perhaps be permitted to one who knew her well, to pay such an imperfect tribute of gratitude to her memory. "His saltem accumulem donis, et fungar inani munere."

It pleased God to grant to this union a long period of duration, and the term of separation betwixt them was brief. But to return.

Immediately after his marriage, which took place May 31, 1803, Bishop Horsley performing the ceremony, Mr. Faber took up his abode in his father's vicarage, and acted as his curate. But his stay here was short, for in June, 1805, Bishop Barrington, the Mæcenas of his day, presented him to the Vicarage of Stockton-upon-Tees, in the county and diocese of Durham. This was a very laborious cure, and the writer has heard Mr. Faber say that a complete visitation of all the poor in the parish was the work of an entire year. This led him to lay down a rule for himself regarding evening parties, which he eschewed altogether; and had he not done so, his labours in the study must have ceased in great measure during his incumbency of Stockton. In 1809, a change occurred in his manner of life, for he was transferred by the bishop to the neighbouring Rectory of Redmarshall,[1] a rustic village with a small population, and certainly better adapted to a student like himself than the larger sphere of action which he quitted. During his incumbency of Redmarshall, a circumstance happened highly characteristic of the man, and strongly expressive of his

[1] He was collated to the Rectory of Redmarshall on the 4th of January, 1809.

probity and independence. The anecdote is the more readily given as it introduces the name of another Durham worthy, a gentleman dear to society and literature, and prematurely lost to both. The adjoining benefice of Great Stainton, which is in the gift of the Chancellor, became vacant, and Bishop Barrington requested Lord Eldon to bestow it on Mr. Faber, that he might hold the two livings together. The Chancellor acquiesced, and the Bishop wrote to congratulate the Rector of Redmarshall. Mr. Faber, however, with suitable expressions of gratitude, declined the proposed favour, alleging as his reason that he found the care of one parish quite as much as he was equal to. The Bishop had no resource but to inform Lord Eldon that the clergyman in whose behalf he was a suitor, declined to accept his patronage. Some of his friends were afraid that his conduct might have given offence to his diocesan, but they judged that eminent person wrongly, for Mr. Faber was presented to the Rectory of Long Newton before the lapse of another year.[1]

When this anecdote was first told in the presence of the late Mr. Surtees, of Mainsforth, he rose, and with much gravity announced his intention of ordering his horse instantly. "Why," said a friend, in astonishment, "where can you be going at this time of night?" "Going," said he, "why to take a look at a clergyman who has refused to hold two livings, to be sure." This joke was characteristic enough of the speaker; but Mr. Surtees did not forget the story when he published the History of Durham. Those who have seen the pretty grounds about the Rectory of Long Newton, may remember that there is no partition between the burial ground and the shrubbery, which resemble in this respect those of "The Parsonage in Oxfordshire," so beautifully described in Wordsworth's well-known sonnet:

> "Where holy ground begins, unhallowed ends,
> Is marked by no distinguishable sign;
> The turf unites, the pathways intertwine;
> And, wheresoe'er the stealing footstep tends,
> Garden, and that Domain where kindred, friends,
> And neighbours rest together, here confound
> Their several features, mingled like the sound
> Of many waters, or as evening blends
> With shady night."

[1] He was collated to the Rectory of Long Newton on the 2nd of December, 1811.

An incumbent, long before Mr. Faber's time, had built a wall across the lawn; and this he did, as a parish record informs us, because the people of the village were accustomed to inspect the *facta* and listen to the *dicta* of the inmates of the Rectory. "The wall," Mr. Surtees goes on to say, "is now pulled down, and the cemetery and pleasure ground are again in one; but the *dicta* et *facta* of the present tenant of the manse need not shrink from audience or inspection."[1]

Mr. Faber passed twenty-one years, the prime of his life, at Long Newton, and during that period his intellectual labour was unremitting. Independently of his numerous publications, all of them requiring much previous study, he was the sole instructor of his two sons; he carried on an extensive correspondence with many persons of literary eminence; and in addition to all this, had the usual avocations of a parish clergyman to perform; in which he was never assisted by a curate. This was mainly accomplished by his rising very early in the morning at all times of the year. His friend, and chaplain, Mr. Prest,[2] in the interesting paper he drew up for the Durham Advertiser, calculates, that by commencing work at six instead of at nine, he had, when eighty years old, made an addition of twenty-four years and a-half to the term of his life, supposing the computation to begin from his sixteenth year. Mr. Prest, however, has hardly done justice to his industry, for in the summer months he was often at his desk long before six, and the winter made little difference, for his fire was laid overnight, ready to be lit in the morning. This early rising told upon his studies also by contributing mainly to the preservation of his health. He was an indefatigable walker likewise; and for many years of his life drank nothing stronger than water. His constitution was originally nervous in a high degree, and he was peculiarly accessible to those influences by which persons of that temperament are affected; yet, by the regimen above mentioned, his health was preserved almost unbroken through a long life, and

[1] The concluding part of this extract is quoted from memory, the writer not having a copy of "The History of Durham." The substance, however, is preserved, and he believes there is little variation from the *words* of the original.

[2] Two notices of Mr. Faber appeared in the Durham paper. One was understood to be drawn up by the Rev. G. Fox: the second was from the pen of the Chaplain of the Hospital. It is to the latter of these that reference is made in the text.

he had passed his seventieth year before any illness of consequence overtook him.

During his protracted residence at Long Newton, many of his numerous publications were written, and amongst them, the "*Difficulties of Romanism*," which has obtained a wider circulation than any of his works, excepting the treatise on the "*Operations of the Holy Spirit;*" and which will perhaps be remembered longer than any other in connexion with the name of its author.

The origin of this well-known treatise, Mr. Faber thus describes: "In the spring of the year, 1825, an English gentleman of family and fortune, Mr. Massingberd, of Gunby Park, with whom I have not the advantage of being personally acquainted, forwarded to me, from the South of France, a copy of the "*Amicable Discussion*" of Dr. Trevern, formerly Vicar-general of Langres, then Bishop of Aire, now Bishop of Strasburg. The copy, thus transmitted to me, was accompanied by a letter, in which Mr. Massingberd spoke, in the highest terms, of the Bishop's personal character; represented his work, as having produced a very considerable sensation among the travelling English laity; and, with a degree of perhaps flattering earnestness which I could scarcely have anticipated, requested me to answer it."

Upon the manner in which he executed his task the world has already given its opinion. It was published in 1826, and a second edition was called for in 1830, when it was entirely remoulded by its author, and when every word of every citation from the Fathers was given in the original languages, in consequence of an insinuation by Dr. Trevern, that the references in the first edition were untrue. It has been translated into French by Charles D. Faber, Esq., the author's second brother, a gentleman well fitted for the task, both from his accurate knowledge of the language, and the deep interest which he ever took in the labours of his kinsman. There is also an Italian version; and Dr. Macbride informs the writer that it was the *first* work selected for translation by a Society for promoting the reformation in Italy. In the last year of Mr. Faber's life, it reached a third edition, when it was published with a slight variation of the preface, and some additional notes.

Another kind of compliment was paid to the *Difficulties of Romanism* by the manner in which the Bishop of Strasburg received it. He had been treated with marked and studied courtesy

by Mr. Faber; and some of the friends of the latter thought that he had carried the principles of Lord Chesterfield rather further than was desirable. Dr. Trevern's answer was in a very different strain. Though "a gentleman and a Frenchman," he forgot the politeness which is said to characterize his nation, and the loss of his temper proved that he was fighting a losing battle. His reply was soon greeted by a rejoinder from Long Newton, and in *this* publication Mr. Faber expressed his sense of the manner in which his courtesy had been received. "We have been wont," he says, "to esteem the well-polished sword the appropriate weapon of the gentleman; but the Bishop inclines to prefer the obtuseness of a bludgeon, or the deformity of the tomahawk." Mr. Husenbeth came to Dr. Trevern's rescue, and an amusing pamphlet from Mr. Faber's pen was the result of that gentleman's interference. Subsequently, Mr. H. published a work of some length, entitled "*Faberism exposed and refuted*," which fell still-born from the press, and was heard of no more.

It may, perhaps, not be thought out of place to make a few observations upon the *principle* that Mr. Faber adopted in writing the book above mentioned, and which formed the basis also of many of his other productions. His fortunes as a theologian were in some degree singular, for it was his lot not only to be claimed at different times by the two opposing parties in the church; but also, to be repudiated at another period by an extreme section of those who had once laid claim to him. That he was hailed as a great champion of Ecclesiastical antiquity, the compiler can testify from his own experience; and yet he was at one time engaged in a controversy with a distinguished contemporary, who always theologized with the High-Church men. On the other hand, a periodical, conspicuous for its depreciation of Dr. Pusey, asserted that they could see no difference in point of principle between Mr. Faber and him; and there actually exists, in a serial of still wider circulation, an assertion that the Rector of Long Newton betrayed an inclination to Popery! This state of things arose, no doubt, from the genuine honesty of his character. Whatever was the result of his investigations, he announced it with all sincerity; for truth was his only object, and he was careless whether such result corresponded or not with the wishes of any particular class of Theologians. Thus, in applying his principle to the tenets of Calvin, in his work upon Election, his conclusion harmonized with

the views of the High-Church men; whilst the reverse was the case when he applied it to the doctrine of regeneration. This principle, which became in his hands so powerful a weapon, both of attack and defence, is *the necessity of an appeal to the evidence of primitive antiquity;* and it is curious to observe at how early a period of life he took it up, and with what tenacity of purpose he clung to it. In a sermon preached at Oxford, more than fifty years ago, are the following words: "The contemporary friends of any body of men must know the sentiments of those men more accurately and perfectly than even the most sagacious inquirers who flourish many years posterior to them." This was written when he was a very young man; and more than thirty years afterwards, we find him putting the same sentiment prominently forward, in the dedication of one of his books to Bishop Van Mildert[1]: "Unless all moral certainty be banished from the world, what the primitive Church, with one consent, professed to have received from the Apostles, could not but have been taught to the primitive Church *by* the Apostles: and, what was taught to the primitive Church *by* the Apostles, could not but have set forth the *real* mind of that inspired volume, the whole second portion of which was written either by the Apostles themselves, or by individuals under their immediate inspection and superintendence."

"In like manner, on the other hand, if, in the primitive Church, we find no traces, either of certain expositions of Holy Scripture itself, or of certain doctrines and opinions which assuredly can be found nowhere in the Bible; we may be morally sure, that no such expositions or doctrines were ever delivered by the Apostles: and, if no such expositions or doctrines were ever delivered by the Apostles, or were ever received by the primitive Church; we may be morally sure, that they were the mere human inventions of a later age, and consequently that they carry with them not a shadow of binding authority."

This was the test by which he examined so many doctrinal theories, and in his hand it was potent, like the spear of Ithuriel, in distinguishing the true from the false. Other writers have handled this weapon before him. Waterland, in his treatise on the Trinity, and Beveridge in his Exposition of the Articles, rely

[1] See "Apostolicity of Trinitarianism," Dedication, p. 405.

expressly on the evidence afforded by the authority of the primitive Church: and Mr. Faber himself describes Professor Burton's work[1] as a beautiful and well-nigh perfect specimen of that mode of writing, which he termed "successive historic demonstration." Yet none used it to the same extent that Mr. Faber did in controversy, and none employed it exactly in the same way. Those who had the privilege of conversing with him, will not fail to remember how he would make it the topic of his discourse, and how he was accustomed to illustrate it in familiar language. "What is to be done," he would say, "when two persons differ conscientiously as to the meaning of a text in the Bible; for one man's private and insulated[2] judgment may be as good as that of another? Clearly, *nothing* can be done for want of umpirage. You are *at a dead lock* for want of an umpire, and I know of none excepting the voice of primitive antiquity. If the contemporaries of the Apostles have declared their mind upon a point, it is hardly possible that they should be deceived."

So strongly did he hold this position, that he once declared that he should believe in the tenet of Transubstantiation, if he found it clearly laid down in the writings of those who were taught by the Apostles. He was censured, he says, for this, by some friends, who reproached him with having "given up a bastion to the enemy," alluding to *other* arguments against the doctrine, and especially to Archbishop Tillotson's celebrated one, of its contradiction to the senses. Mr. Faber well knew that there was no trace of any such tenet in the early writings, but his language is a proof of the fearlessness with which he carried out principles to their results. "A stern logical necessity" obliged him to

[1] Testimony of the Nicene Fathers to the Divinity of Christ.

[2] On the subject of private judgment Mr. Faber always felt and spoke strongly. In his postscript to the Primitive doctrine of Justification he speaks of unwritten tradition (in the Romish sense) as causing us to "rejoice in the teaching of a single pope;" and of private judgment, as "making every man his own pope, and claiming to produce a Bible made easy." See also some amusing remarks on what he calls the "*paterophobia* of the ultra Protestants," in his preface to the "Discourse at Capernaum." Yet it would appear that his views on this matter had undergone some change in the course of time, for in the commencement of his sermon on the Predestinarian Controversy, he certainly seems to speak more favourably of the claims of private judgment. This last work was written many years prior to the others alluded to in this note.

make such a concession, and to a stern logical necessity he was always ready to submit. It is interesting, in connexion with this part of the subject, to notice what he says of a celebrated declaration made by Augustine, viz., that "he would not believe the very Gospel itself, unless moved thereto by the authority of the Church Catholic."[1]

"What," says Mr. Faber, "is the true import of his language? He means not to assert the superiority of the Church over the Bible; as if the Bible were only a sort of ancillary dependant upon the Church. His statement purely respects a modification of the QUESTION OF EVIDENCE. We none of us can believe without EVIDENCE of *some* kind: but this process of the understanding does not make the EVIDENCE, upon which the Gospel is received, superior to THE GOSPEL ITSELF.

"Precisely of this nature, is the particular kind of Evidence, without which Augustine very reasonably declares, that he could not receive any of the Four Gospels.

"It is abundantly easy to explain his declaration. Let us suppose, that any one in the present day should suddenly produce a document, purporting to be a Gospel written by St. Paul. How would such a document be received? Doubtless, it would be forthwith rejected, on the perfectly sufficient ground, that the Catholic Church, in no one of its branches, had ever either heard of or received the pretended Pauline Gospel.

"On the same principle, Augustine rightly adduces the evidential authority of the Catholic Church for the reception of our acknowledged canonical Gospels. Had any one of those Gospels wanted the necessary stamp of evidential attestation, by the circumstance of the Catholic Church having rejected it on the ground of detected spuriousness, (as, in fact it *did* thus reject sundry still extant Apocryphal Gospels,) from the very time of its first appearance: we, assuredly, could not have received that Gospel as genuine and canonical.

"In short, Augustine really says nothing more, than that he would not receive any one of the Gospels without sufficient evidence of its genuineness: and in thus making the Church a

[1] Ego vero Evangelio non crederem, nisi me Catholicæ commoveret autoritas. August. Cont. Epist. Manik. quam vocant Fundamen. C. V. Oper. vol. vi. p. 42, quoted in a note to "Diff. on Rom." 3rd Edit. p. 210.

Witness and a Keeper of Holy Writ, he says pretty much the same thing as our own Twentieth Article."[1]

Strictly in accordance with this were all his own declarations. No one ever rested more completely upon the Bible than he did, or took it more simply and entirely as the rule of faith. It was not as authorities in matters of faith that he quoted the early Fathers: he only brought them forward as witnesses to matters of fact, far less likely to be deceived than any others, from the mere circumstance of their approximation to the times when Christian doctrine was unadulterated.[2]

Before quitting this subject, it may be observed that Mr. Faber lived to see this portion of the battle-field virtually abandoned. When he asked for the proof of Dr. Trevern's assertion that the doctrines in dispute had been held from the earliest times, Mr. Husenbeth replied, *there could be no such proof, because the original evidence that might have proved it had been lost.* Then came the question, never answered, *Where is the proof that such evidence ever existed?*

But the year 1845 witnessed a new attempt to solve the difficulty. Mr. Faber had said, the existence of such evidence could not be proved, simply because it had never existed. Dr. Newman's theory, on the other hand, would imply that it was because the doctrines in question were in a latent condition, in a sort of embryo state, waiting for the time when their development must necessarily take place. That this theory is fatal to the *other* mode of stating the claim is quite obvious; and doubtless Mr. Faber may have had some share in causing so remarkable a change of ground. After the *Difficulties of Romanism* saw the light, it was manifestly hopeless to appeal to antiquity after the old fashion; and the choice only remained either to abandon the claim entirely, or to devise some new theory by which it might be put forward in another way.[3]

The residence at Long Newton produced another work, of wide circulation and great utility, the *Difficulties of Infidelity*, which

[1] Diff. Rom. 3rd Edit. page 211.

[2] See Note 1 to page 213. Diff. of Rom. 3rd Edit.

[3] It may perhaps be mentioned here that Mr. Faber read with much admiration Dr. Moberly's Refutation of the Theory of *Development*, which is contained in the Preface to his 2nd edition of the *Sayings of the Great Forty Days*.

was published in 1824, and of which a second issue was called for in 1833. Last year, a third edition appeared, at New York; and, to borrow the words of Mr. Prest, "within the last fortnight of his life, a request reached him from the Church Scripture Readers' Association, of London, that he would abridge for general circulation amongst the working classes this admirable antidote to the poison so widely diffused amongst them. He replied, that illness prevented his taking that office, but that the Secretary of the Society was quite at liberty to condense or abridge, and republish it; and said he, 'I desire to express my humble thanks to Almighty God, that any of my writings are found useful to my fellow-creatures.'"

To this the compiler may add one more testimony from his own knowledge. It was his fortune to be acquainted with a gentleman who had been reclaimed from scepticism by the arguments contained in his treatise; and he well remembers the joy and thankfulness with which Mr. Faber received the intelligence.

The same prolific period produced a work of vast labour; the *Origin of Pagan Idolatry*, in 3 vols. quarto; the only one of his writings which was published by subscription. The engravings in these volumes are from drawings by his own hand.

Sermons on various Subjects and occasions appeared in 1820. These, as may be supposed, were rather *Conciones ad Clerum*, than *ad Populum*. Amongst the topics embraced are several of which he again treated at a later period of his life; but with this difference, that in these discourses the appeal to the evidence of antiquity formed no part of his plan:[1] they contained his *own* views upon the doctrines he spoke of, deduced from his *own* interpretation of Scripture. Of these sermons, those upon *Justification* and its kindred topics, have been *stereotyped* in the United States. In connexion with this part of the subject, it may be remarked that Mr. Faber was a very effective preacher; though one at least of an orator's requisites, the *vox canora*, he certainly could not boast of possessing. But though his voice was deficient in compass, he managed what he had with considerable skill: and the art of modulation, the *varietas vocis* of Cicero, was always completely at his command. Much help is thus given to the understanding of the unlearned hearer; and this faculty, added to a

[1] See Preface to *Primitive Doctrine of Regeneration*, p. 12.

manner perfectly earnest, yet familiar almost to the tone of conversation, never failed to insure the attention of his auditors.[1]

The Three Dispensations was also brought out at Long Newton. A friend once remonstrated with him for throwing away his ammunition on combatants unworthy to cope with him; but, in this case, had Warburton been living, his assailant might well be supposed to have experienced,

> "That stern joy which warriors feel
> In foemen worthy of their steel."

Bishop Warburton, Mr. Faber conceived, by his arguments in the *Divine Legation of Moses*, had annulled the idea of a Patriarchal Dispensation; and his reasoning is subjected to a very close examination. This work excited a good deal of remark on its first appearance, in consequence of the Author's theory respecting the length of the Demiurgic Days.

Another controversial work, of the same time, had exclusively for its object the opinions of a distinguished contemporary, an antagonist with whom he would fain have broken a lance, but who did not appear in the lists when the challenger's trumpet sounded. This was, the treatise on the *Origin of Expiatory Sacrifice;* and of all the specimens which we possess of Mr. Faber's rare powers as a disputant, this is perhaps the most exquisite, and the most complete. It was on concluding the perusal of this book, that Bishop Van Mildert, with the quiet smile peculiar to him, said to a near relation of the Author, "Your brother will hear no more from Mr. Davison."

The Apostolicity of Trinitarianism was his last work written at Long Newton, and it was published after his change of residence. It was dedicated to the Bishop of the Diocese, to whom he says, in concluding; "To request your Lordship's patronage of these volumes you have recently given me a distinguished claim, which I should be unwise not to urge and ungrateful ever to forget." This treatise, like many of its predecessors, was in a great degree

[1] These qualities made Mr. Faber also an inimitable *reader*. The memoirist was once present when he read aloud the *Comedy of Errors*, on which occasion he expressed most completely all the comical perplexities of the story by the inflections of his voice; and at the same time marked, with the utmost distinctness, when any change took place in the persons of the interlocutors.

controversial; for although its primary object is to prove that the doctrines of the Athanasian creed were held in the earliest times, yet it was impossible to pass over the theories and arguments of the most notorious assailants of the truth. Dr. Priestley, accordingly, comes often into question, as well as Mr. Lindsay. This work, it may be remarked, was written before its Author had read the Bampton Lectures of Dr. Burton.

It has sometimes been regretted that so large a portion of Mr. Faber's writings was of a controversial nature; and a friend one day expressed this sentiment to him. He replied, that he believed he had been more usefully employed by following such a course; and hinted at the same time a doubt whether he should have succeeded so well in works of practical or hortatory Theology. The obvious rejoinder was, to remind him of the treatise upon the *Operations of the Holy Spirit*, when he answered, half smiling, "True; but the composition of that little work gave me more trouble than any two of my longest ones."

Yet the marked success of this latter publication is a sufficient proof that he did not estimate himself correctly. It has been reprinted *six* times, and the issues have always been unusually large. By a numerous class of readers it was hailed with delight; and still continues to be esteemed as a model of piety, at once rational and fervid.

Possibly the wish just alluded to may have arisen from an observance of some peculiarities of style, which seem to have been caused by the nature of the works in question. One of these is, the strictly syllogistic form in which much of the writing is couched, and which deprives it of the freedom and variety so essential to a reader's enjoyment. Others object to the repetition, or something resembling repetition, of the arguments; the Author being accustomed to recapitulate what he had previously said, with some difference in the mode of expression. If this latter criticism be true, the cause may be traced to the high value which he always set upon *perspicuity* in a writer. "It was an Author's first duty," he said, "as well as his first excellence;" and nothing gave him greater annoyance than to meet with a writer who suggested, or insinuated his meaning, instead of openly and plainly asserting it. It may be supposed, for example, that there was on many points of substance a wide difference betwixt himself and Paley; but the *style* of this eminent person he always praised

very highly. "There is one thing," he would say, "that delights me in Paley; *you can always tell what he means.*"

Yet it would not be difficult to find passages in Mr. Faber's works which rise to a high pitch of eloquence. This is pre-eminently the case in some of his perorations, when the antagonistic passages have been forgotten, and the mind of the writer is dwelling on the solemn scenes and anticipations of futurity. It is then that the usual implements of polemical warfare are thrown aside, and the reader is reminded of Heber's panegyric on Jeremy Taylor. "To this service," he says, (when speaking of the more exclusively religious parts of Taylor's works,) :—"To this service he devotes his most glowing language; to this his aptest quotations: his thoughts, and his words, at once burst into a flame, when touched by the coals of this altar." Of such a nature, for example, is the following passage from the *Three Dispensations.* "Is *the sleep of a labouring man sweet*, after the toil and turmoil of a hard-wrought day? *Behold, there remaineth therefore a rest for the people of God.* Is the heirship of an ample patrimony desirable in our eyes? Do we desire freedom from sorrow, and the possession of a kingdom? God hath *delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.* Well may we take the testimony of an eye-witness, the testimony of Paul, himself caught up to the third heaven, as to the joys of the Paradise of God. He heard, indeed, unspeakable words: he beheld sights incapable of adequate description to mortal ears. But the impression left upon his mind by this mysterious transaction has thrown a vivid glory over his language, like the glory which shone upon the face of Moses when he descended from the Mount, and quitted the immediate presence of Jehovah."

One more instance may be cited, deeply interesting *now* to his friends. "In the approximation to martyrdom, all heaven opened upon the enraptured eyes of Stephen, and he beheld his Saviour ready to receive him into the mansions of eternal felicity. . . . . When the pious believer is stripped of all the good things which this world can afford, and when the iron has entered into his very soul; when his mortal part is wasting away with disease, and when his immortal spirit trembles on the verge of futurity: is it unreasonable to suppose, that the God, who has promised to make all his bed in his sickness, will be his guide and his support even to

death itself? While the current of life is fast ebbing, never to flow again in this world, may we not humbly trust that the Holy Spirit will descend into the soul with a full tide of glory, that all misgiving fears and anxious doubts will be removed, and that the terror of uncertainty will be converted into the filial confidence of hope?"[1]

This part of the subject might have been quitted here, but it seems proper to remark, that the heat of controversy seldom betrayed Mr. Faber into the use of acrimonious language. We have seen how he dealt *originally* with Dr. Trevern. The *mollia verba* he provided in abundance, and it surely was not his fault that he did not find the *mollia tempora fandi*.[2] In like manner, it may be observed in his treatise on our Lord's discourse at Capernaum, that his language with regard to Dr. Wiseman can never be said to transgress the limits of a gentleman's courtesy. No doubt it sometimes happened that soreness was excited in the breast of an adversary, but this might arise, and frequently did arise, not so much from want of courtesy on the part of the opponent, as from the recollection of discomfiture on that of the vanquished. It is proverbially easy for a victor to be good-natured.

And in truth Mr. Faber was a tremendous antagonist. Any one engaged in combat with him might well be apostrophized as the Lowland warrior by the poet:—

> "Now, gallant Saxon, hold thine own!
> No maiden's hand is round thee thrown!"

For he held him indeed, as it were, in a smith's vice, keeping close to the point at issue himself, and pinning his rival to it with the same pertinacity. He demanded, as he was accustomed to say, "a plain categorical answer to a plain categorical question;" but it was often like the *βραχυ ἐρώτημα* addressed by the Thebans to the trembling inhabitants of Platæa; there was the same necessity of a reply, and a like fatality of consequence to the respondent. Conspicuous, too, amongst the tools in his argumentative *officina* is the *dilemma*, which an antagonist usually endures with small philosophy; implying, as it must if its appli-

[1] Treatise on the Holy Spirit.

[2] The Supplement to the Difficulties of Romanism, has the following motto from Arnobius: "Ut si manu viperam mulceas, venenato blandiaris aut scorpio; petat illa te morsu, hic contractus aculeum figat."

cation be correct, a position of absurdity on the part of the person to whom it is offered. He is like a chess player with his Queen and Castle in check, and has only to choose on which of the horns he shall impale himself.

At a later period of his life, when personal feeling was perhaps more closely concerned, it might be that his language was more eager at times, but it was not so in his earlier contests; unless the remarks in reply to Bishop Bethell's *first* pamphlet may be considered as an exception. But in this case he thought that he had been charged with *misrepresenting* the opinions of the English clergy, and hence arose his displeasure. Dr. Bethell's work on regeneration was considered by Bishop Van Mildert to be decisive of that *quæstio vexatissima:* he thought it a Churchman's text book on the matter. Yet so little had Mr. Faber's conduct of the quarrel been unpleasing to him, that he said to his secretary,[1] in reference to the contest above alluded to: "Two such men as Bishop Bethell and your brother ought to have no points of difference." And through life, it may be remarked, if any further proof of his moderation be wanted, that his friends were never limited to any exclusive class of theologians. He was honoured by the friendship of Archbishop Sumner, of Dr. Macbride,[2] and of Dr. Gilly; and no less by that of Bishop Van Mildert, Dr. Routh, and Mr. L. Vernon Harcourt. What he thought himself of the real value of difference of opinion, the following extract from one of his works will show. It closes this part of the memoir of Mr. Faber; and the reader will perhaps pardon its length, because it proves, better than the words of any other person can do, what was the true Christian charity of the man.

"I may add, that, as many, who are joined on earth, will be disjoined in heaven, so will many be joined in heaven, who have been unhappily disjoined upon earth. One of the various lamentable consequences of the broken state of Christ's Church Militant is this: from long-cherished habits, and from early infused asso-

[1] The late T. H. Faber, Esq., of Bishop Auckland, a younger brother of the Master of Sherburn.

[2] Dr. Macbride is not a clergyman, but he is nevertheless thus characterized by Mr. Faber: "My valued friend, Dr. Macbride, the Principal of Magdalen Hall, who, though himself a layman, has studied divinity like a well-seasoned professional theologian."—(Pref. to Diff. of Rom. 3rd Edit.) Dr. M.'s name may therefore well find place amongst the *theological* friends of the Master of Sherburn.

ciations, good men, who are severally members of different Christian communities, are apt, in the present world, to view each other with distrust, to think of each other uncharitably, and to speak of each other acrimoniously. Every man is a bundle of prejudices; every man, I fear, is in his heart, more or less, a tyrant over the conscience of his neighbour. From this lamentable weakness, even the truly pious are by no means exempt: nay, even the very circumstance of their piety, by leading them to view everything connected with religion as of primary importance, may the more easily make them liable to it. Under such circumstances, truly good men are perpetually kept asunder in this life. They know not each other; and therefore they judge of each other unfairly, and harshly, and uncandidly. But, in heaven, this misunderstanding will be rectified; and, at the time of the restitution of all things, some, I doubt not, who have ignorantly anathematized their pious brethren of a different communion, and others, who have only not anathematized all save those that belong to their own little sect or party, will wonder to find themselves alike received by their common and gracious Saviour. There will the saintly Fénelon walk, in the glory of God, with the martyred Latimer; there will the apostolic Wilson give the right hand of fellowship to the humble and pious Doddridge."

To return to the personal memoir. In 1830, Bishop Burgess promoted Mr. Faber to a prebendal stall in Salisbury Cathedral: thus making him, as Bishop Van Mildert phrased it at the time, "a dignitary at last." This was of nominal value only, the yearly income arising from a trifling quit-rent, and no fine becoming payable during Mr. Faber's lifetime. Yet he valued it much, as a mark of approval coming from one whom he rated highly, both as a scholar and divine. They had much correspondence on literary topics; and in one well-known matter at least, patron and client were at issue, for the Bishop defended the text regarding the *Three Heavenly Witnesses*, as genuine, whilst Mr. Faber rejected it as spurious.

Upon this advancement, his friend Mr. Taylor, in a facetious letter written on the occasion, quoted the "old lady" in Henry VIII.:—

> "This promises more thousands: honour's tail
> Is longer than his foreskirt;"[1]

[1] Shaks. Hen. VIII.

and expressed a hope that it might prove prophetical: which it did in one sense of the wish, for in 1832, Mr. Faber received his last and most important piece of preferment from the hands of Bishop Van Mildert. In the spring of that year, by the death of Dr. Bell, the well-known author of the Madras system of education, the mastership of Sherburn Hospital became vacant, and the appointment was given to him. To a man of his pursuits and habits nothing could be better adapted; for, by giving him complete command over his own time, it enabled him, without any scruple of conscience, to devote himself as much as he pleased to the labours of the closet. It was, in short, one of those sanctuaries, which the piety of olden times provided as a retreat for the learned and the good; and which the spirit of modern progress, as it is called, would gladly sweep away. To Mr. Faber it was even more than this, for it was given him as a reward for the services of many years. It was his "patent of nobility," by which he showed to his clerical brethren that he had "approved himself in the office to which he had been called."[1] There were other circumstances, too, which tended to increase the pleasure of his residence at this place: it is in the immediate neighbourhood of Durham, and amongst the clergy of the Cathedral and the University he had many valued friends. If ever an affirmative answer to the old question, *An locus conveniat locato?* could be given, it might surely have been given here.

Sherburn Hospital was founded by Bishop Pudsey at the close of the 12th century, for the exclusive accommodation of lepers. When leprosy ceased to be known, the statutes were remodelled, principally in the time of Elizabeth, and the charity was devoted to the maintenance of thirty brethren, natives of the Diocese of Durham; half of which number reside within the walls of the Hospital. During the most part of Dr. Bell's incumbency the place

[1] See Dr. Pusey's remarks on Cathedral Institutions, p. 9, 2nd Edit.

"These stations have been, they are in some degree, and may at any time, by a conscientious employment of *patronage*, again be made, orders of merit. They have been, and may again be, a stamp of honour, bearing testimony to those selected for this dignity, that they have approved themselves in the office to which they have been called. And who shall say that it is unphilosophical, or unscriptural, to esteem titles or offices, given upon such grounds? or that patents of nobility, such as these, would not rightly and legitimately confer upon such as should merit them, additional influence among their clerical brethren, or upon society at large?"

retained its original character of pleasant pastoral seclusion, apart from other dwellings, and yet within sound of the Cathedral bells; but of late years the face of the country has been completely altered, and the extension of the coal-field has surrounded the Hospital with a large and increasing population of pit-men. Still, the situation is a pleasant one—the master's *demesne* being spacious and secluded, and advantageously placed on the brow of a hill overhanging the little river Pidding, which flows into the Wear near Pelaw Wood. In the buildings, as well as upon the extensive estates, there had been great dilapidation during the preceding incumbency. A large sum was paid to the new master upon this score, yet not sufficient to effect everything that was necessary; and, at this place, as well as his three previous benefices, he became the benefactor of those who were to follow him. In the old residence of the masters there was one curious apartment, a long low room, with a groined oak roof, which he would have preserved had it been possible; for no man loved more or understood better what was beautiful or curious in architecture. But it interfered too much with the new plan, and it was the *only* portion of the ancient edifice that was worth retaining. Speaking of what he did in the way of rebuilding, he says, "Nothing is now ancient save the Gateway, and the wall of the Clausum, and the beautiful and completely restored Chapel of the years 1181, 1220, and 1400, or thereabout. Its tower, an excellent specimen of Early English raised upon the Anglo-Norman base of 1181, presents, since its restoration and the removal of more than one abomination which I inherited from the ingenuity of my predecessors, the same aspect, I believe, which it wore in the thirteenth century; but the lawns and flowers, I suspect, are more seemly and copious *now* than they were in the days of our pious founder; though the "beck" or small river, still flows at the bottom of the dell, just as it did, when good William of Newbury, the judicious castigator of Geoffrey of Monmouth, spake eloquently of the *Nobile* Xenodochium de Shyreburne juxta pontem."[1]

To the spacious and convenient mansion which arose upon the ruins of the ancient dwelling Mr. Faber finally removed, in the summer of 1834, and here he constantly resided during the remainder of his life; still following the avocations of a student,

[1] Preface to Dramatic Poems, by Miss Woodrooffe, p. xxviii.

but entering freely into the hospitalities of the neighbourhood, though he was at all times better inclined to see his friends at home, than to quit his own fireside. His partner, too, loved well to fill her house with her friends, and delightfully she played the part of hostess; infusing into everything that she undertook, a spirit of vivacity and cheerfulness which was certain to be reflected back from others, and throwing over all, the exquisite charm which arises from genuine benevolence of heart. With such a mistress, it is not to be wondered at that both young and old found Sherburn House a favourite place of resort. It was seldom without company, the guests being not unfrequently persons of literary celebrity; and the residence of the Superior, *mutatis mutandis*, promised to be as renowned a "Xenodochium" as the Hospital over which he presided.

In these pleasant reunions, which many will remember now with sorrowful pleasure, the master played his part well in the entertainment of the inmates; and a stranger might have been surprised to notice that a scholar like himself could "touch life at so many points." His conversation, like his reading, was various and discursive, full of entertainment and instruction, and he had a rich store of racy anecdotes, always borrowing much of their effect from the manner of the narrator. This was especially the case when his stories were descriptive of provincial life and manners, for he kept up to the last his familiarity with his native dialect of Yorkshire. There were indeed few topics upon which he did not know something, so miscellaneous had been the nature of his reading, whenever abstruser studies were laid aside. He used to call himself a perfect *helluo librorum*;[1] and it may amuse the reader to hear that he applied this epithet to himself when detected in engaging in what he called "a course of Mrs. Radcliffe's romances."

It may be gathered from this that he always kept abreast of the

[1] An anecdote may find place here, which bears Mr. Faber out in his own description of himself. A friend found him one day sitting, as he phrased it, *doggedly to work*, to read through the extant plays of Euripides, nineteen in number, and could not refrain from expressing his surprise. Mr. F. replied, "It is true that I shall want these things no more; for my boys are done with; but it is always unpleasant to diminish any faculty which one once possessed, and as I am a tolerably good Grecian *now*, should like to continue so." His friend remembered this conversation

literature of the day, fertile as it was, perhaps beyond all others, in writings of an imaginative character. Discussions upon literary topics formed therefore a common source of relaxation; and in his estimate of the great authors of his time, he was both "a good liker and a good hater." The doleful egotism, and real or affected misanthropy of Lord Byron, he could not endure, and his distaste for the man extended itself to his writings. Southey, on the contrary, was a prime favourite with him, to a degree even exceeding the delight with which he devoured the works of the "whole world's darling," Sir Walter Scott. This preference of the Laureate may be attributed in part to the nature of his own studies, which had led him to examine many curious topics connected with the literature and religion of the East; and partly to a peculiarity in the turn of his mind, which always inclined with great readiness to any subject of a supernatural character.

> "Eager he read whatever tells
> Of magic, cabala, and spells."[1]

This bias may be easily traced in the way in which he investigates the mysterious appearance of Samuel to Saul, in the last of his works, and it explains the pleasure with which he would read a tale of Arabian Magic, or Hindoo Mythology. "Thalaba," and "Kehama," were accordingly his *primæ deliciæ;* for they gratified at once his fondness for Oriental lore, and his taste for tales of enchantment. Amongst Shakespeare's plays, his preference was for the *Tempest*, and the *Midsummer Night's Dream;* and in recent days, he read with great pleasure Bulwer's fairy tale of *King Arthur*. The same feeling made him except one of Lord Byron's poems from the rest: he read *Manfred* with great interest, akin, indeed, to that which he derived from the *Faust*, and the *Prome-*

long afterwards, when the Bacchæ furnished the Difficulties of Romanism with a most appropriate motto :—

> "Πατρίους παραδοχὰς, ἅς θ' 'ομήλικας χρόνῳ
> Κεκτήμεθ, οὐδεὶς αὐτὰ καταβαλεῖ λόγος,
> Οὐδ' ἦν δὶ ἄκρων τὸ σοφὸν εὕρηται φρενῶν."
>
> Eurip. Bacch., ver. 201—203.

Mr. Faber once told the writer that in his Proctor's year at Oxford, he made himself acquainted with the works of the principal Italian poets, by reading them only whilst he was unemployed in the Convocation House, on degree days and other public occasions.

[1] Lady of the Lake.

theus Vinctus. In each case, it was the employment of supernatural agency which constituted the secret charm. Yet in other departments of literature, his love of matter of fact predominated over the imaginative. Hooker, he thought pre-eminently the first amongst English Divines; and the second place he was content to award to Barrow; but the third great member of Heber's theological triumvirate seemed to find less favour in his eyes, and, strange as it may seem, he had no copy of his works in his library. The writer, however, remembers some remarks which Mr. Faber made on that most beautiful of manuals, the *Holy Dying*, from which he gathered that Taylor's exuberance of imagery produced something like a feeling of weariness, and that he found relief in writers of a homelier style of expression.

In the life of a student who mingles little in the affairs of the world, not much of incident can be expected; and on this account it is perhaps well to notice any of the minor peculiarities, whether of habits or character, of one whose powers have been widely exercised for good in his generation. In the absence of stirring circumstances, indeed, it is only by touches of this nature that a portrait of the man can be placed before the reader who knew him not, or fixed more firmly in the memory of those who knew him well. This is the compiler's apology, if any be necessary, for this portion of the memoir.

From what has been said, it will be seen that conversation formed the great staple of amusement in the Master's Hospitium; and rare indeed was the appearance of any of those "devices" which *ennui* is said to have contrived for the amusement of her votaries.[1] Cards were never tolerated in any of his dwellings; and the writer remembers well the fate of an argument of his own, which went to prove that no distinction could be made betwixt chess and whist as a source of pastime, excepting that one was carried on by bits of painted card, and the other by pieces of stained wood. The Master was instantly ready with his, "I deny your major," for, said he, "chance enters largely into the composition of whist, and hardly, if at all, into that of chess; and,

[1] "Ennui!—or, as our mothers call thee, Spleen!
To thee we owe full many a rare device;—
Thine is the sheaf of painted cards, I ween,
The rolling billiard-ball, the rattling dice."
Harold the Dauntless.

secondly, which is much more *germain* to the matter, whist is always accompanied by a stake of money, whilst chess, among gentlemen at least, never is so; and *that* is quite sufficient to give the former an unpleasing character, which the latter does not possess."

Notwithstanding this defence of "the mimicry of war," he was not a chess-player, though sometimes he amused himself with a game at backgammon.

Another great resource was music, which he enjoyed most thoroughly, and of which he had a considerable scientific knowledge. In the Lyra Ecclesiastica, published by the Rev. J. Fawcett, of Wibsey, Yorkshire, there are three of his compositions; the last of which, entitled "Salvam fac Reginam," is very beautiful. Few things, indeed, were more to his mind than the society of guests distinguished for their musical talents. Upon such occasions all discussions ceased, and nothing was allowed to interfere with the claims of Euterpe. The writer well remembers, when on a visit with him at the house of a common friend, how zealously he laboured to initiate two young ladies of the party into the mysteries of thorough bass, and how interesting he made it to his pupils. In the society of his young female friends, especially if they showed any tendency towards intellectual pursuits, he always took especial pleasure: and there is perhaps no passage in his life more pleasing than that which is exhibited in his prefaces to the poems of his much-loved niece, Sophia Woodrooffe, a young lady of rare promise, to whom, when cut off in the very opening of her blossom, her parents might well have applied the motto which distinguishes the remains of Arthur Hallam—

"Vattene in pace, alma beata e bella."

Men of studious and retired habits are not always patient of children, and Mr. Faber was no exception to this rule, contriving to avoid what he called the *clamor gentium* by retreating into his own *den*, which was sacred from all intrusion. Yet he always persisted in drawing a most amusing distinction between children of opposite sexes, declaring that the difference between boys and girls was nothing less than *generic*, and invariably awarding the palm to the latter. But as time passed on, and the steps of a grandson were heard on the floor of his dwelling, all restrictions were taken off, and the boy enjoyed to the full the indulgence

which is proverbially the perquisite of a *grandfather's bairn.* He had access to him at all times, accompanied him in his drives; and even penetrated with impunity into the sanctum sanctorum where all the books were written.

> "A pair of friends, though I was young,
> And Matthew seventy-two." [1]

This affectionate interest was unabated to the last; and after Mr. Faber's death, the child's first letter was found carefully deposited amongst the κειμήλια of his grandfather.

In enumerating the works which were written at Long Newton, no mention was made of the *Sacred Calendar of Prophecy*, of which the first edition was published in 1828, and the second in 1834. It seemed more advisable to take notice of all his prophetical writings at once; especially as the *Sacred Calendar* contains a summary of much that had gone before, and is the exponent of his more matured opinions. At a much earlier period of his life, he had produced a *View of the Prophecies relative to the Conversion of Israel and Judah;* a *Dissertation on the Prophecy of the Seventy Weeks;* and a treatise on the *Prophecy regarding the Great Period* of 1260 years:[2] and for many years he was best known to the learned world by his connexion with prophetical subjects. It is obviously impossible to do more than merely allude to topics of such a description; but it may be said that he certainly increased the interest of men of letters in this department of study, and that expositions of the prophetical writings became much more frequent after his own system was put forth. To Mr. Faber, it opened a field in which he greatly delighted; and whatever be the opinions of others as to his success, it is impossible not to admire the conjectural sagacity with which these works abound, yet a sagacity always exercised in subservience to the language of Scripture. It could hardly be attributed to *political* foresight, for example, that in 1818 he predicted the restoration of the French Emperorship at no distant period; for the Bourbon Princes at that time had been replaced by the united efforts of all the European powers. The same remark will apply to his constant expectation of the fall of the first Napoleon. It was not that he

[1] "The Fountain."—Wordsworth.

[2] This work went through five editions; the first came out in 1806, when Mr. Faber was at Stockton, and the last in 1814, when he was Rector of Long Newton.

supposed that the seeds of decay might probably exist in a power so enormous; but simply, that he interpreted the rise of the Seventh Head of the Apocalyptic Beast to have been accomplished in the elevation of the first French Emperor, and knowing the former to be doomed by the voice of prophecy, he awaited the fulfilment of the prediction in the downfall of Buonaparte. It need hardly be added that Mr. Faber lived to see the Emperorship revived, which, again, he had predicted, in consequence of the language of the book of Revelation respecting the revival of the Seventh Head from the death which it had experienced from the sword of military violence. On this subject he put out a *brochure* in the last year of his life, which was most eagerly read, and ran rapidly through four editions. Only a few months before his death, this was followed up by a similar publication on the downfall of Turkey; in an appendix to which, penned two months before his fatal seizure, he deprecates the notion that his sympathies were with the Czar rather than the Sultan. Quite the contrary of this was the case; he thought the quarrel one in which a Christian country might properly interfer in behalf of the weaker party; but on looking at the language of prophecy, he was assured of the fall of the Mohammedan religion; and every consideration gave place to what he believed had been revealed to the world by Almighty God through the lips of the beloved Apostle. It perhaps increased the interest with which these works were received, that he had himself ventured to fix the year 1864 as the conclusion of the great prophetical period of 1260 years, a time which he never expected to live to see himself, though it certainly appeared to be within the verge of possibility. If his views on these tremendous subjects be true, those who quit this scene before that date arrives will be taken away, like himself, from the evil which is to come.

His first labour at Sherburn was a small work entitled, "*Recapitulated Apostasy the True Rationale of the concealed Apocalyptic name of the Roman Empire.* This was suppletory to a particular portion of his Calendar of Prophecy, and was intended to fill up what he had omitted on the subject, especially in regard to the Greek character, as used in the time of St. John. The discovery of the word *Apostatès* as the enigmatical name of the *Wild Beast*, he attributes to Archdeacon Wrangham.

This was followed by *The Primitive Doctrine of Election*, published in 1834,[1] and dedicated, in mournful and beautiful language,

[1] A 2nd Edition of this book appeared in 1842.

to the memory of Bishop Van Mildert. It proceeds upon his well-known plan of appeal to primitive antiquity; and he proves clearly that the theories known by the name of Calvinism, Arminianism, and Nationalism, were never entertained by the writers of the *earliest* times. This is the negative part of their testimony, and he then goes on to show what the notion of election is, which they did really entertain[1]—namely "an Election into a particular community, which, to the designed purposes of holiness, should be separated from the great mass of unbelieving nations."[2] This subject had been long familiar to his mind. In early life he published a tract on the Predestinarian Controversy, which gained the warm praise of Bishop Horsley: and this he subsequently expanded into the Discourse which now stands the last in his first volume of occasional Sermons. His conclusion, with respect to the systems of Calvin and Arminius is precisely the same as in his latter treatise; but his scheme, at that time, did not lead him to touch upon the evidence of antiquity. To the doctrines of *Justification* and *Regeneration*, the same test was subsequently applied, and in both instances at the earnest request of others; to which he more readily inclined, because he was released entirely from parochial ministrations, and thought himself bound to serve the cause of religion in any other way that offered itself. The first-mentioned of these Dissertations refers almost entirely to the theory put forth in the remains of Mr. Knox, and to the assertion made by Dr. Milner[3] as to the comparative novelty of the doctrine

[1] Though Mr. Faber was entirely opposed to doctrinal Calvinism, yet his practical forbearance towards those who differed from him on this head is not undeserving of notice. What follows is quoted from one of his letters to the writer, who had just recommended a friend to him as likely to suit for the vacant chaplaincy of the Hospital: "What you say of your friend I like very much. You know full well that I am no bigot. Should it be our lot to come together, I should say to him, *mutatis mutandis*, what I said to our late excellent friend, poor Mr. Richardson: 'You are a Calvinist: I am not. Some of the salt of the earth have been doctrinal Calvinists. We shall never disagree, provided you faithfully preach the Gospel of Christ to my small community and Liberty, without bothering their heads on disputed speculative points.' He cordially assented; and no two persons could possibly agree better together, until it pleased God to remove him to a better world."

[2] Prim. Doct. of Election, 2nd. Ed. p. 299.

[3] Dr. Milner had stated, that from the end of the first century down to the day of the Reformation, the system which stands opposed to that of Mr. Knox, was unheard of and unrecognized.

which both himself and Mr. Faber advocated. Briefly, the two opposing systems are thus described. The one places our justification upon the righteousness which is inherent within us, such righteousness having been infused into us by God's mercy, through our faith in the Lord Jesus Christ. The other places it upon the extrinsic righteousness of Christ, appropriated and made our own by faith as by an appointed instrument.[1] The latter of these two is the one which Mr. Faber always held by, and it is the object of the treatise to bring the systems to the test of *historical evidence*. Mr Knox had called the notion "a dream," on which Mr. Faber remarks "it is at all events a lovely dream, and one which soothed the death-bed of Hooker," whose dying words he then proceeds to quote from Walton's biography.

The last subject on which he brought his favourite mode of argument to bear, is the doctrine of Regeneration, with a view to that once fiercely-disputed matter, the separability or the inseparability of Regeneration from Baptism. In speaking of the sermons which gave rise to his earlier controversy with Bishop Bethell, he says,[2] that he "simply attacked the doctrine of *Inseparability* in cases of ADULT Baptism:" but we must take this assertion as describing the main *gravamen* of his argument, for most certainly the language used in the third sermon on Regeneration applies directly to the case of young children.[3] The result of the *treatise*, however, is undoubtedly to express his belief that, *in the case of baptized infants, the Inward Grace of Baptism does not* ALWAYS *attend upon the outward sign*. Upon such a subject, it is not the compiler's place to offer any opinion: the work is strictly of an evidential nature, and the usual rules for testing evidence will apply to it. In his preface, Mr. Faber states it to be a matter which admits of much *argument* on either side; and he has dispassionately in view a wish to ascertain the decision of the Early Church on a question so important. It has been incidentally remarked that he was not a reader of Jeremy Taylor, and there is no quotation from him in his Catena of English Divines. The character of Taylor's theology might perhaps lead one to expect that no such could be found, and yet we meet with the following passage in his writings:—"* * * we must remember, that there is

[1] Dedication to Primitive Doctrine of Regeneration, p. 7.
[2] In his pamphlet in reply to Bishop Bethell's Strictures.
[3] See Sermons, Vol. I. p. 258.

a Baptism of the Spirit as well as of water: and whenever this happens, whether it be together with that baptism of water, as usually it was when only men and women of years of discretion were baptized; or whether it be ministered in the rite of confirmation, which is an admirable suppletory of an early baptism, and intended by the Holy Ghost for a corroboration of baptismal grace, and a defensative against danger; or that, lastly, it be performed by an internal and merely spiritual ministry, when we, by acts of our own election, verify the promise made in baptism, and so bring back the rite, by receiving the effect of baptism; that is, whenever the 'filth of our flesh is washed away,' and that we have 'the answer of a pure conscience towards God,' which St. Peter affirms to be the true baptism,"—κ.τ.λ.[1]

However earnest Mr. Faber may have been in laying down his own view, and in seeking to establish it by evidence, it is plain, from the words of his conclusion, that his feelings of charity had undergone no injury from the discussion. Speaking of deductions which he draws himself from the two contending theories, he says: "Of each of these, the *basis*, at least, is undoubtedly scriptural, and, whatever doctrinal scheme may be severally developed in them, there will be no difference of opinion as to their direct practical tendency.

"If, then, the *end* be the same, even *the turning of souls from Satan unto God*, why should good men, who are alike in earnest touching religion (for I speak only of *such* characters) think or say unkind things of each other, merely because, after an honest examination of the question, the points, from which they variously set forth on their common labour of Charity, are different?"

This work was inscribed to his friend, the Rev. L. Vernon

[1] Taylor's works, Vol. II. p. 408, 409. Heber's Edit.

It would seem presumptuous to suppose that in the case of such a writer as Bp. Taylor, the "trumpet could give an uncertain sound" for battle, and perchance this memoir may meet the eye of some person who is able to explain the passage in the text, or to reconcile it with other parts of his writings. An example of apparently a different nature is here given; and it should be added, that Mr. Faber expressed his surprise that the same great author should seem to hold such a diversity of language. "And from this time forward," (speaking of the period of Baptism,) "we have a new principle put into us, the spirit of grace, which, besides our soul and body, is a principle of action, of one nature, and shall, with them, enter into the portion of our inheritance."—Bp. Taylor, II. Vol. p. 242.

Harcourt,[1] a gentleman deeply learned in many of the subjects on which Mr. Faber has written; and with whom, when they lived near each other, he had much pleasant and friendly intercourse. In regarding it as the last of a long file of evidential writings, it is impossible not to allow that the author has fully carried out the Horatian maxim in his own person,

"Servetur ad imum
"Qualis ab incepto processerit, et sibi constet."

His two principles are, the Bible, the only religion for Christians, and, the Bible, as interpreted by Catholic consent. Comparative antiquity did not satisfy him; the chain, if possible, must touch the Apostolic age.[2] The Apophthegms of Tertullian,[3] and of Vincent of Lerins,[4] were ever upon his lips, and they were the foundations from which so many of his erections were destined to rise.

In the latter part of Mr. Faber's lifetime, the theological atmosphere was darkened. Many of those who had been brought up in the English Communion, joined the Roman Church, and amongst them a near kinsman of his own, a young clergyman whose talents and moral qualities were both of high promise. It may be that from a constant remembrance of this case, as well as of another in which his interest was not quite so close, he admitted some bitterness of feeling into his mind when he treated of controversial topics in connexion with their withdrawal from the Church of their baptism. Certain it is, that both in the *Provincial Letters*, and in the *Letters on Secession to Popery*, there is more of harshness in the language than belonged to the character of the writer; and this extended itself to the publications, which, from time to time, had been issued at Oxford during some years previous. For he connected the latter with the former, both in his writings and in his conversation, and stated it broadly as his

[1] Author of the *Doctrine of the Deluge;* Chancellor of York, and formerly Rector of Stokesley and Archdeacon of Cleveland.

[2] In discussing the Regeneration question, Mr. Faber admits that he is obliged to depend upon the comparatively late testimony of Augustine; but he considers it of prime value "because he delivers it, not as his own private unsupported opinion, but as the familiar and universal testimony of the Church from the beginning."

[3] Id esse verum, quodcunque primum; id esse adulterum, quodcunque posterius.

[4] Quod semper, quod ubique, quod ab omnibus.

opinion that disaffection to the church of their natural allegiance had been thus caused in the minds of many.

> Hoc fonte derivata clades
> In patriam populumque fluxit.

On this matter, some of his friends were at issue with him, as thinking that *post hoc* and *propter hoc* had been confounded in his mind; and one in particular ventured more than once to dissent; yet never experienced any withdrawal of his friendship, or any abatement of that constant and most paternal kindness which had followed him through life. But any memoirist of the Master of Sherburn would act unfaithfully if he were to conceal the opinions of the latter upon this point. In truth, this sentiment was the characteristic of his latter days: any allusion to the topic was always sufficient to produce considerable excitement of feeling and corresponding energy of expression, and he held himself ever ready for what he called a *combat à l'outrance* with any of the partisans of Tractarianism. This was in his old age: but his intellect was as keen and vigorous as ever, and his bodily strength but little affected by time. Seventy winters had shed their snows upon his head, but his weapon, even at that late period of life, bore small resemblance to the javelin of Priam.[1]

In the *Provincial Letters*, a considerable space was occupied in replying to the allegations of Mr. Maitland regarding the Vallenses and Albigenses. This was a resumption of the subject on Mr. Faber's part, for he had, a short time previously, published an historical inquiry into the theology and fortunes of the two Churches. This subject he always considered to be of prime importance: for if there be any doubt as to their antiquity, or their purity of doctrine, he saw no escape from the celebrated argument of Bossuet. Mr. Maitland alleged Manicheism against the Albigenses; and comparative novelty of origin against the Vallenses. His refutation on both these heads certainly seems to be complete, and the conclusion to be undisturbed which Mr. Faber had arrived at in his greater work, namely, that these two communities in their exhibition of visible perpetuity, as well as

[1] Sic fatus senior, telumque imbelle sine ictu
Conjecit: rauco quod protinùs ære repulsum,
Et summo clypei nequicquam umbone pependit.
Vir. Æn. II. 544.

purity of doctrine, fulfil the terms of our blessed Saviour's promise to the infant church. This book appeared in 1838, and was "fitly inscribed" to the Irish Prelates and Clergy.[1]

In 1840, Mr. Faber may be said to have taken leave of controversy, properly so called, when he produced his work on our *Lord's Discourse at Capernaum* as fatal to the doctrine of Transubstantiation. This he intended to be suppletory to the present Bishop of Ely's treatise on the Roman Catholic doctrine of the Eucharist; which had been written in opposition to the principle of interpretation adopted by Dr. Wiseman in the case of this portion of Scripture. This work is a sufficient proof that its author had lost nothing of his power as a disputant; and it is a little remarkable that the Cardinal, to use Mr. Faber's language, "ignored the very existence of his work," although he frequently alludes to the Master of Sherburn by name in reference to other matters. Perhaps he adopted the maxim of the Roman orator, *Silentio penitùs extinguendum:* or it might be that, notwithstanding his well-known powers, he found himself in the predicament of Dr. Johnson when he excused himself for his long epistolary silence—"Sir, I said nothing, because I had nothing to say."

In 1845, appeared the *Eight Dissertations* on the prophecies regarding the coming of a Great Deliverer. This work had lain in the desk of its author more than a quarter of a century: so that we receive it corroborated by the mature judgment of his riper years, and by the ample supplies of information which he had accumulated meanwhile.[2] He used to say that Bishop Van Mildert's Boyle's Lectures was "*one of the most entertaining* books he had ever read; if an epithet of such a nature might properly be applied to a grave work on theology." Many who read the *Eight Dissertations* will be tempted to use the same word in describing the pleasure which they have derived from its perusal. Perhaps none of his works afford greater proof of the writer's ingenuity, or of his singular skill in framing a compact body of proof from a quantity of *membra disjecta* of evidence. This is particularly observable in his discussions on the descendants of Ham, on the

[1] Mr. Faber's interest in this subject had no doubt been greatly increased by the well-known writings of his friend and neighbour Dr. Gilly, whose name will always be remembered in connexion with the two witnessing churches.

[2] A considerable portion of the matter in the *appendices* is of recent date.

homicide of Lamech, and on the causes for the darkness of the Negro's skin. The work is dedicated to Dr. Ellerton,[1] and the Rev. C. Hoyle,[2] "the tried and constant and valued friends of more than half a century," a blessing, he adds, "which few septuagenarians possess." With the first[3] of these he had been intimate from the beginning of his University career; the latter was his schoolfellow at Hipperholme; and the bond was only broken by death.

These were not the only ones who might have been addressed in similar language. Amongst those who contributed much to the pleasure of his social life, and who was not less valuable as a literary associate than as a friend, was the late George Taylor, Esq., father of the author of Philip Van Artevelde. With this gentleman he had frequent intercourse: and the reader of Miss Woodrooffe's beautiful remains may remember how the editor enlisted the critic-craft of his accomplished friend in the service when he wrote the notice which he prefixed to her dramatic poems. Mr. Taylor did not come much before the world himself as an author, though few were better qualified to do so; but in his later years he published the life of Mr. Surtees, which Mr. Faber was always accustomed to describe as "the very perfection of a biographical 'memoir.'[4]

Belonging to the innermost circle also were the Rev. John Gilpin, of Sedbury Park, and his lady.

[1] Fellow of Magdalen College, Oxford; founder of the Divinity Prize Essay, and co-founder of the Pusey and Ellerton Scholarships.

[2] The Rev. C. Hoyle, Vicar of Overton, Wiltshire. He gained the Seatonian Prize at Cambridge, and published several poetical pieces in the course of his life. Mr. Faber calls his *Exodus*, and *Elias Hydrochŏus*, "two fine poems on the Miltonic Model."

[3] Shortly before quitting Oxford Mr. Faber rendered an important service to Dr. Ellerton. The latter had been an unsuccessful candidate for a fellowship at Magdalen College; and it appeared to Mr. Faber that his rejection was unstatutable. Accordingly, throwing the whole energy of his character into his friend's cause, he drew up a case, and laid it before Mr. Mackintosh (afterwards Sir James). "If the case be correctly stated," said the latter, "the appellant is Fellow of Magdalen." And the election was reversed accordingly by the Visitor.

[4] It is dangerous to meddle with "perfection:" but, in the very humble judgment of the compiler, his old friend and preceptor, Mr. Raine, in his Edition of Mr. Taylor's memoir, has contrived "to throw a perfume o'er the violet." Mr. Taylor died at Witton-le-Wear, in Jan. 1851.

Animæ quales neque candidiores
Terra tulit—

With these excellent persons Mr. and Mrs. Faber lived on terms of close affection, keeping up to the last a constant interchange of visits. Mr. Gilpin was a collateral descendant of the "Apostle of the North," and in manliness and integrity of character, as well as in sincere devotion to the cause of the church of which he was a minister, he did no dishonour to the name of his great kinsman. His partner was worthy of her husband, and never was closer or happier bond than that which united the families of Sedbury and Sherburn. In 1844 Mr. Gilpin was removed; but the friendship of the survivors subsisted to the end, and his widow spent Mr. Faber's eightieth birthday at the Hospital—the last he was destined to see. She was in her usual health when the fatal attack came upon the Master, yet she preceded him to the tomb; and one of his last efforts was to dictate a letter of condolence and encouragement to her only son and successor. Mr. Harcourt's name has been already mentioned; it remains to add that of the Master's near connexion, Mr. Frye,[1] to whose exquisite taste in matters of scholarship he was always able to refer whenever the current of his studies set in that particular direction.

To attempt any enumeration of Mr. Faber's principal correspondents would be useless in so brief a memoir as the present: but there is one name which cannot be passed by, were it only for the feeling of veneration with which he always regarded it. Dr. Routh, the still living theologian and scholar, was one of those who had frequent communication with the Master of Sherburn, and there was nothing which the latter regarded as a greater privilege. During the very last year of his life more than one letter passed between them; and the third edition of his *Difficulties of Romanism* which Mr. Faber sent to the President, was almost the last offering of the kind which it was his lot to make. In earlier years, when his own stock of books was scantier than it afterwards became, Dr. Routh had most kindly supplied him from the stores of his ample library, and upon all occasions evinced a warm interest in his pursuits, and a deep respect for his talents and character.

Want of space precludes further enumeration, and the list of

[1] The Rev. Percival Frye, M.A., Vicar of St. Winnow, Cornwall; married to Miss Laura Augusta Scott Waring, half sister of Mrs. Faber.

friends may close with the name of Dr. Plumptre, Master of University College, and son of his predecessor at Long Newton; under whose care he placed his sons when they first quitted the home where they had been instructed.

Mr. Faber had through life been accustomed to visit Oxfordshire at intervals, when he took up his abode with his brother-in-law, Mr. Reade.[1] This enabled him to keep up his connexion with his academical friends; but these journeys had for their main object the frequent meeting of the two sisters, who were endeared to each other by more than sisterly affection. He rarely travelled for travelling's sake, and was never out of England in his life. It was on his return in 1833 from one of these periodical visits, that he had the great pleasure of a personal introduction to Southey, which he owed to the good offices of Mr. Taylor. His other *haunts* were the kind and hospitable mansion of Sedbury Park; Bishop Auckland, so long as his brother lived; and in later days, Witton-le-Wear. At all these places he was a welcome and a well-appreciated guest: but it was certainly his nature, like that of Southey, to quit his own home with reluctance; and he felt happier when again in his study with the mute companions whom he loved so well. As time went on, his own greatest enjoyment, as well as that of his wife, was derived from the presence of his eldest son, who spent the legal vacations at home, and who never failed to cheer and animate the inmates of the old Xenodochium. His professional knowledge, and his aptitude for business, were invaluable to his father at this late period of life; but it was on higher qualifications than these that the affections of his parents rested. "Life," says Johnson, when speaking of Pope's devotion to his father and mother, "has, among its soothing and quiet comforts, few things better to give than such a son."

Such a comfort as this was the more needed on account of the constant absence of Mr. Faber's military son on foreign service. By the kindness of the late Lord Bexley, long an intimate friend of the family, he had obtained a commission in 1825, in the 84th Regt., but as the acceptance of it would have interfered with his academical degree, he resigned it, and was appointed in the following year to the 60th Rifles, as soon as he had passed his examination at Oxford. He went to Portugal with the expedition in the

[1] The late John Reade, Esq., of Ipsden House, Oxon: married to Miss Scott Waring, elder sister of Mrs. Faber.

winter of 1826; and was afterwards promoted to a Lieutenancy in the 49th, which was stationed some years in India. His regiment went thence to China, and served through the Chinese war; and it was not till 1843 that he permanently returned to England though not to take up his residence at home, except during an occasional leave of absence.[1]

In the summer of 1843, the house was, as usual, full of guests, and amongst them the youthful poetess, Sophia Woodrooffe, who has left amongst her minor pieces more than one record of her visit. In the lay of the "Five Garlands" she notices some of the local peculiarities of the place, and then describes herself and her youthful companions as engaged in gathering wreaths of flowers, the hues of which were supposed to reflect the character of the wearers. Each of the "crowned ladies" is next described in order; and at night a vision of the future unfolds itself, in which, like figures on the mystic glass of Banquo, a bridal and a funeral seem to pass before the dreamer.

> "Fair forms, and robes of radiant white
> With wreaths of orange gleaming bright
> Floated before the dazzled sight.
> But quickly did that vision wane.
> Another comes—a stately fane
> With solemn portal, and a train
> Of youthful figures gliding slow,
> In sable veiled, and chanting low."

If this last be rightly interpreted, the vaticination was but too true; for in a very short period, herself and another of the youthful band were numbered with the dead.

A day at the beautiful ruins of Finchal Abbey, that well-known haunt of many a Durham school-boy, the Master himself being the cicerone, gave rise to some very thoughtful and beautiful stanzas from Miss Woodrooffe's pen. Well it was for both young and old that coming events cast no shadow before them; for the pleasure of the meeting had been mutual, and they doubtless looked forward to a renewal of it. She concludes her "lay" with an expression denoting how much of happiness the summer had brought to her; and Mr. Faber, in his turn, remarks, "The poem itself, with much

[1] Col. Faber rose to the rank of Major in the 49th, and was promoted to a Lieut.-colonelcy in the 2nd West India Regiment, with which he served some time in Jamaica after his marriage. He is now Lieutenant-Colonel of the 72d Regiment.

discrimination of character, is simply elegant: and, to myself, is peculiarly interesting, as the memorial of a happy month, now passed away for ever."

The early death of this gifted young lady was afterwards succeeded by a still closer connexion with her family. In October 1847 Major Faber was united to Miss Mary Anne Woodrooffe,[1] younger sister of the poetess: and no choice on their son's part could have given greater pleasure to his parents. In the year following, a grand-child was born, to whom allusion has been made in a previous part of the memoir; whose birth opened a new source of interest at Sherburn, and who was regarded with warm affection to the last.

Up to 1844 the Master's health had been uniformly good, and he might have said with Adam to Orlando,

> — my age is as a lusty winter
> Frosty, but kindly.

But at the conclusion of this year he was attacked by an obstinate cutaneous disorder, indicating great constitutional disturbance. In search of relief, he went to Croft, and Harrogate; and during the whole of a protracted illness was attended with untiring zeal by the affectionate solicitude of his partner. By the blessing of God, he was at length restored to health; and his family are deeply indebted to his nephew, Dr. Scholfield, who placed all the resources of his skill and experience at their disposal, and to whom, in conjunction with Dr. Kennion of Harrogate, his recovery is mainly to be ascribed.[2]

Mr. Faber's illness and restoration preceded the marriage of his second son. Subsequently to that event, he was destined to experience the *data pœna diu viventibus:* for in 1849 he lost his brother-in-law, Mr. Reade, a name inseparably associated with the remembrance of many a happy meeting amongst the beech-woods of Oxfordshire, and at whose house he had first seen the future partner of his life and mother of his children. In the year fol-

[1] The eldest surviving daughter of the Rev. Thos. Woodrooffe, Canon of Winchester, and nephew to Mrs. Faber by his marriage with Miss Reade, eldest daughter of John Reade, Esq.

[2] Edward Scholfield, Esq., M.D., of Doncaster, married to Miss Elizabeth Faber, eldest daughter of C. D. Faber, Esq., and niece to the Master of Sherburn.

lowing, his eldest nephew[1] was removed in the very prime of life; who had been accustomed to transact all his legal business, and to whom, in the absence of his son, he could always refer as an adviser. And, lastly, in 1851, the true and faithful companion of nearly half a century was taken from him. Her strength had been greatly shattered by her long and close attendance on the sick bed of her husband, and from that period her health had perceptibly declined; but her habits of kindly charity and active benevolence continued to the last; and it was only a few days before her death that she went to Durham on an errand of kindness, when totally unfit for any such exertion. Her old attendant, who had been with her more than thirty years, remonstrated in vain, her mistress only replying, "Better work whilst we can; it is impossible to say how soon I may be unable."

Those who were acquainted with Mr. Faber's habits of life could not view his bereaved condition without much anxiety, knowing how he had been accustomed to entrust everything to his helpmate. But it was ordered that his loss should be repaired, so far as reparation was possible. Amongst the literary or scientific friends, whom his repute as a man of letters procured for him, was Miss Louisa Beaufort, an Irish lady, whose acquirements rendered her a very acceptable correspondent to a man of learning. She had presented the Master with a copy of her work on the Round Towers of Ireland, being at that time unknown to him; but in this circumstance originated the friendship with herself, as well as with her brother, Sir Francis, Hydrographer to the Admiralty. Upon the occasion of one of this lady's visits, she was accompanied by her niece, Miss Marian Beaufort, who was soon on terms of affectionate intimacy with the family at Sherburn, and who was indeed a distant relative of Mrs. Faber. This young lady chanced to be still in the neighbourhood, when the approaching winter of 1851 rendered it necessary for the Master's daughter-in-law to seek a warmer part of the Island. She had observed with much pain her mother's fast increasing debility, and requested Miss Beaufort to spend some little time at Sher-

[1] The late Thos. Henry Faber, Esq., of Stockton-upon-Tees. He died Oct. 26, 1850, aged 49. Well might his surviving brothers have applied the language of the Roman poet to him, and for the same reason,

Vivet extento Proculeius ævo,
Notus in fratres animi paterni.

burn after her own departure, in order that Mrs. Faber might have a female companion constantly at hand. The latter only survived till the end of November; but Miss Beaufort's intended temporary visit was changed into a permanent residence, for she most kindly consented to preside over the Master's establishment: an arrangement the more valuable to him, as the delicacy of Mrs. William Faber's health rendered her unable to endure a northern winter. Nothing could have been more gratifying to Mr. Faber than such a prospect, and never did result answer more completely to expectation. He was accustomed to call Miss Beaufort his adopted daughter, and, indeed, he could scarcely have regarded her with more affection had she really been his own child. During the short period which still remained of his pilgrimage, her society formed his principal comfort: she became completely identified with the family, shared the last watchings with them, and was one of those who had the privilege to stand by his death-bed. Her labour of love at Sherburn came to an end sooner than might have been anticipated, but none of Mr. Faber's family can ever forget what he owed to this lady's kindness, or sufficiently express the gratitude with which they must always remember her name.

The companionship also of his chaplain greatly contributed to soothe his decline. This gentleman entered upon his office just before Mrs. Faber's death; and in every part of his ministry, whether at the Hospital or in the Liberty connected with it, he received the warm approbation of the Superior. It was on the writer's recommendation that the appointment was made; and when Mr. Faber sent a last message of kind remembrance, he added, "and tell him how much obliged I am to him for making Mr. Prest known to me."[1]

In 1851 appeared the *Many Mansions in the House of the Father*, dedicated to the Lord Primate, as "the work of a very old man, and a very old friend." The germs of this publication

[1] In this part of the memoir the name of Mr. Davison cannot be omitted, a gentleman who acted throughout as Mr. Faber's agent, and who had been for years the tried and true friend of his deceased brother. Mr. Hare (Inspector of the Charity Commission) who sat to inquire into the affairs of the Hospital since the Master's death, eulogized in warm terms the judicious administration of the revenues, during the last incumbency. Of this praise Mr. Davison may well claim a portion.

had long lain ripening in the author's mind, and the subject at last became so familiar that it was "spread before him as a map." Its object is to discover from Scripture the precise locality of the future Heaven of the blessed. The text on which the work is founded has been interpreted by Bishop Bull[1] to contain a proof of *the gradations* of reward in the next world: and Bishop Van Mildert[2] makes a like allusion to it, though he is of opinion that it is only by way of inference that such a doctrine can be found therein. Mr. Faber informed the writer, that he held the gradation of future rewards quite as strongly as the authors in question, but that this particular passage, in his mind, was not primarily intended to convey such a meaning. That the theory was to him far more than matter of mere speculation, appears from the concluding paragraph in the book, in which he says, that by the knowledge of such locality, derived from Scripture, "he feels his hopes elevated and his consolations increased," and that it gives him the "sense of a surer footing" as he stands upon the very verge of eternity. These expressions were striking enough at the time, but they have acquired double force and deeper meaning since.

This work, as has been remarked, appeared in 1851, and Mr. Faber lived to see the issue exhausted. The edition to which this memoir is prefixed, was called for in the last year of his life, and an interesting note, which is here subjoined, was written by the author to the publishers, on hearing of it.

"Sherburn House, Feb. 7, 1853.

"Dear Sirs,

"I have to thank you for your very satisfactory letter. . . .

"They say that an author is not the best judge of his own works: and, peradventure, I may have a sort of special affection for my *Many Mansions*, as the child of my old age. But I am much inclined to rate it higher than any of my former writings. In *it*, except occasionally in new editions, I take my leave of the public: for a man, who is rapidly approaching to eighty, may well think it time to bring his labours to an end.

"I shall certainly be very glad to hear of another edition: and all the rather because I do not recollect that the former requires

[1] Bull's works. Vol. I. p. 177. Ed. Burton.
[2] Sermons at Lincoln's Inn, Vol. I. p. 496.

either correction or alteration, which is more than I can say of most of my former works. . . . .

"Believe me,

"Yours truly,

"G. S. FABER."

To Messrs. Royston & Brown.

In this, the last year of his life, another gratifying circumstance occurred to him. The *Difficulties of Romanism*, which he might have called the child of his maturity, reached a third edition, and few things could have given him greater pleasure than to note the continued success of a work which had cost him so much labour, and the wide circulation of which had ever been an object near to his heart.

There were at this time no marks of decrease either in bodily or intellectual vigour; no warnings of the blow which was so near at hand.

> "The busy day—the peaceful night,
> Unfelt, uncounted, glided by;
> His frame was firm—his pow'rs were bright,
> Though now his eightieth year was nigh." [1]

During a great part of 1853 he was incessantly engaged in literary correspondence; and he published the two small brochures of which some account has been previously given. His eldest son spent the summer vacation at home, as usual; and Colonel Faber remained, with his family, till the customary period in autumn. When they quitted their father, he was in his usual robust state of health; so much so that, at his particular desire, Miss Beaufort went to pay a visit at Sedbury, from which she was suddenly recalled by the tidings of his illness. This was in the month of November.

On the 25th of October he attained the age of fourscore; and the event was celebrated by an entertainment given to the brethren of the Hospital. The compiler wrote to congratulate him on his birthday, and in so doing, quoted the words of Cicero, as applicable to his case, which, it may be remembered, were applied by Burke to Johnson—*Intentum enim animum, quasi arcum, habebat, nec languescens succumbebat senectuti.* In Mr. Faber's reply, which is written in the clear and firm hand-writing that characterizes all his work for the printers, he says, "Many

[1] Dr. Johnson's lines on Mr. Robert Levett.

thanks for your kind congratulations on my birthday, and for your quotation. Truly my strength is such as to surprise even myself. I have this day driven twelve miles, and walked three, and without the slightest symptom of fatigue." These were cheering words; but even whilst he wrote them, death was near at hand.

Towards the middle of November he took cold in his accustomed drive in an open carriage, and returned home thoroughly chilled. This was followed by a bronchial attack; and his medical attendant, Mr. Hepple, thought it right to summon Dr. Scholfield from Doncaster. By their measures the disorder was greatly subdued, and all Mr. Faber's friends entertained hope that the danger was past.[1] The Christmas holidays brought his eldest son again to his side: the amendment continued; and when he quitted his father at the commencement of Term, he left him improving, though still weak in body. Shortly after his departure things altered for the worse: a spasmodic affection of the heart evinced itself, and when Dr. Scholfield again came, he concurred in the opinion, previously expressed by Mr. Hepple, that the case had become hopeless. Still there was much strength remaining, and the end was not supposed to be immediately at hand. On the first reappearance of danger he had been again joined by his

[1] From the time of his first seizure, Mr. Faber only once resorted to the use of his own pen: but in the brief interval, he dictated several letters. One of these has been alluded to already; another, of a very striking nature, was written by Miss Beaufort from his dictation and addressed to his sister-in-law, Mrs. Reade. Of this a portion is subjoined:

"Tell Mrs. Reade, with my love, that not being able to read, I have been so much thrown back upon myself, that it has led me to examine more closely, and to sift, upon what foundation I rest my hopes of salvation, and the result has been a more sure and firm reliance upon my Redeemer's righteousness, and consequently a more perfect peace of mind than I have ever felt before. I think that I was converted to the knowledge of God, and regenerated by his Spirit, more than sixty years ago, and I thank and bless God, that amidst all my many and various sins, I have, by His grace, been kept from falling away from Him and His service. But never till this illness have I felt the kind of assurance that I now feel in my own mind, of my salvation through Christ."

Subsequently to this, and it was his last effort, he wrote with his own hand a letter to the Morning Herald, in reference to the symbolical drying up of the Euphrates. It was completed with much difficulty, and at intervals; but the nature of the subject, he said, rendered it impossible for him to employ the pen of another.

children; but pressure of business obliged the eldest to return to Town, fully hoping to renew his attendance in the course of a few days. It was ordered otherwise; and when he returned, it was to see his father's face in death.

For some days previous to the Master's departure there had been recurring attacks of his malady, very distressing to witness, and on the evening before he died he sustained one of an unusually severe character: but it was the last, and the remaining hours of his existence were free from pain. At nine o'clock on the night in question, he expressed a wish to meet his family and household in prayer for the last time. For this purpose all his domestics assembled in his chamber, together with his son and daughter, his great-niece Miss Eleanor Faber, Miss M. Beaufort, Mr. Hepple, and Mr. and Mrs. Prest. The chaplain offered up the usual petitions, and in the Lord's Prayer, at the close, the voice of the dying man was at times distinctly audible. "When we rose from our knees," says one of those who were present, "he said, 'God bless you all; I have not breath to say much, but I wish you all good, most truly, most sincerely.' A never to be forgotten sight it was, to see that venerable old man, with his grey hairs, sitting so peacefully whilst his spirit was passing away." He had spoken to Mr. Prest previously of the great change which was approaching, when he said, "that if he looked to *himself*, he felt fear; but when he turned, as he could do, to Christ, all was hope." During the continuance of one of the paroxysms he whispered, "God is very good to me." And Miss Beaufort writes, "Never can I forget the emphatic manner in which he said, in that last fit of great suffering and oppression before his death, as I was wiping the damp dew from his forehead, 'Great bodily suffering, but perfect peace within.'" His mind, at one time, had probably been dwelling on those mysterious scenes which, in his last work, he had endeavoured to unfold; for he said on the last day of his life, "I am going, to be happier, and where all mystery will be taken away." The same lady adds, "I never saw anything so calmly, trustfully peaceful as he was. There was no enthusiasm, no exaggerated warmth of expression, but a perfect, quiet assurance of his own salvation and approaching happiness through the merits of his Saviour. Often and often during those last few days, he said, 'If I thought of myself, I should be wretched; but I look away from myself, and on to

Christ: for well nigh sixty years he has led me in the footsteps of his flock, and I know he will not now forsake me.'" A similar sentiment he uttered, with much solemnity, to his younger son: "I desire," he said, "to bear my testimony, that I place my sole hope of salvation on the alone merits of Jesus Christ." At ten o'clock on the morning of the 27th of January, 1854, he entered into his eternal rest.

On the 1st of February, his remains were laid by those of his wife in the chancel of the Chapel which he had restored so beautifully. The funeral was private, and took place at an early hour, but many of his clerical friends attended to pay this last tribute of respect to his memory. On the Sunday following the interment, the Chaplain of the Hospital preached a sermon on the occasion of his death to a very numerous congregation, in which he held up the example of the deceased Master to their imitation. It was listened to, says an auditor, with the deepest attention, and the words of the preacher seemed to find an echo in the hearts of all who were present.

A Cenotaph, now in the course of erection, is to stand at the western extremity of the chapel, on which his sons design to place the following inscription.

SUBTER HOC SACELLO
JACET SEPULTUM QUOD MORTALE FUIT
GEORGII STANLEY FABER, S.T.B.
HUJUSCE DOMUS CHRISTI HOSPITALIS
PER ANNOS XXII MAGISTRI:
ECCLES: CATHEDRAL: SARISBUR: PREBENDARII
ATQUE OLIM COLL: LINC: APUD OXON: SOCII ET PRÆCEPTORIS
QUI
POST VITAM BENE ET FELICITER ACTAM
IN CHRISTO PLACIDE OBDORMIVIT
JAN: XXVII^mo ANNO SALUT MDCCCLIV
ÆTAT: SUÆ LXXXI.

VIR, SI QUIS ALIUS, ACERRIMI INGENII
IN S. S. THEOLOGIA APPRIME PERITUS
FIDEI CATHOLICÆ STRENUUS DEFENSOR
IN DISPUTANDO SCRIPTOR NULLI FORSAN SECUNDUS
PATIENS LABORIS, DILIGENS VERITATEM,
ET IN DIFFICILIUM EXPLICATIONE SAGAX ET FIDUS INTERPRES.
IN MORIBUS PROBUS, INTEGER, ET CUM PRIMIS HONESTUS:
IN CULTU DEI PIUS, FERVIDUS, SIMPLEX;
NEC REVERA A SUIS JURE DEFLENDUS
QUIPPE QUI VITÆ MORTALI MUTAVERIT IMMORTALEM.

IN EODEM SEPULCHRO CONDUNTUR RELIQUIÆ
ELIZÆ SOPHIÆ FABER
PER ANNOS FERE QUINQUAGINTA
SUPRADICTI CONJUGIS AMATISSIMÆ
QUEM AD MANSIONES IN CŒLO, NEC LONGO INTERVALLO, ANTECESSIT
DIE OCTOBRIS XXVIII^mo ANNO SALUT MDCCCLI
ÆTAT: SUÆ LXXVI.

It has been remarked, that in the character of every one there is some particular trait that is predominant over all others. In Mr. Faber's case there could be no difficulty in discovering this distinguishing quality. Plain sincerity of speech, and downright honesty of purpose, were his principal characteristics.

Closely allied to this, if not forming a part of it, was a feeling of independence, always ready to evince itself whenever circumstances called for its display:

> "He would not flatter Neptune for his trident,
> Nor Jove for his power to thunder."

One instance of this was given in the preceding memoir: many others will occur to the recollection of his friends, which might have been told here, but neither time nor place are fitting.

In pecuniary matters he was very liberal, and the more remarkably so, because he was not free from that characteristic of the nervous temperament which is apt to contemplate the future with anxiety. Of his liberality in school-boy days, the writer has often heard his father speak; and many who profited by his kind and ready assistance, could have told a similar tale in after life. The same spirit evinced itself in his always "working for posterity" at his various benefices; and he might well have inscribed "sic vos non vobis" on more than one of his temporary dwellings. One of his first cares at Sherburn was to augment the salary of the medical attendant of the Hospital, and he increased the stipend of the poorer livings in his gift from his own resources. If the revenues of the Hospital should be distributed afresh, it is to be hoped that this will not be forgotten.

Of the genuine feelings of piety which actuated his life, his works afford sufficient proof. "He being dead, yet speaketh." In his last letter to his sister-in-law, he says, "I think that I was converted to the knowledge of God, and regenerated by His Spirit, more than sixty years ago;" and it is edifying to compare this statement with the time of his life to which it refers, and the circumstances which then engaged him. His treatise on the Holy Spirit was written at the end of last century, and shortly before the appearance of the Horæ Mosaicæ, and the Cabiri; a proof that the Christian was never lost in the Scholar, and that amidst all the researches of study "the one thing needful" was never forgotten.

Those who knew him slightly, might form an erroneous estimate of his character. Hastiness of speech, with a tendency to irritability, were at times observable, and they are perhaps never separated altogether from such a temperament as that which he received from nature. But those who knew him *intus et in cute*, can testify that these superficial disturbances never affected the depths of his character. No man was more placable than he: and to servants and dependants there could not be a better or a kinder master.

Of his unceasing labour, the mere catalogue of his writings furnishes abundant evidence. He devoted rare abilities and vast learning to the best of all causes; and surely those who loved him may hope without presumption, that at the day of reckoning he shall account well to the Eternal Master for the talents committed to his keeping. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

The following is a list of Mr. Faber's publications, exclusive of pamphlets.

1. Treatise on the *Ordinary Operations of the Holy Spirit*. 1st ed. 1800. Sixth ed., 1846.
2. *Horæ Mosaicæ*. 2 vols. 8vo. 1st ed., 1801. 2nd ed., 1828.
3. Treatise on the *Mysteries of the Cabiri*. 2 vols. 8vo, 1803.
4. Dissertation on the *Prophecies relating to the Period of* 1260 *Years*. 2 vols. 8vo. 1st ed., 1806. 5th ed., 3 vols., 1814.
5. *Prophecies relating to the Conversion of Israel and Judah*. 2 vols. 8vo, 2nd ed., 1809.
6. A Dissertation on the *Prophecy of the Seventy Weeks*. 1 vol. 8vo, 1811.
7. *Origin of Pagan Idolatry*. 3 vols. 4to, 1816.
8. Sermons. 2 vols. 8vo, 1820.
9. *Three Dispensations*. 2 vols. 8vo, 1823.
10. *Difficulties of Infidelity*. 1 vol. 8vo. 1st ed., 1824. 2nd ed., 12mo, 1833. 3rd ed., small 8vo, New York, 1853.
11. *Difficulties of Romanism*. 1 vol. 8vo. 1st ed., 1826. 2nd ed., 1830. 3rd ed., 1853.
12. *Origin of Primitive Sacrifice*. 1 vol., 8vo, 1827.
13. *Supplement to the Difficulties of Romanism*. 1 vol. 8vo, 1828.
14. *Sacred Calendar of Prophecy*. 1st ed., 3 vols. 8vo, 1828. 2nd ed., 1844.
15. *Apostolicity of Trinitarianism*. 2 vols. 8vo, 1832.
16. *Recapitulated Apostasy*. 12mo, 1833.
17. *Primitive Doctrine of Election*. 1st ed., 1834. 2nd ed., 1842.
18. *Primitive Doctrine of Justification*. 1 vol. 8vo. 1st ed., 1837. 2nd ed., 1839.
19. *Vallenses and Albigenses*. 1 vol. 8vo, 1838.
20. *Our Lord's Discourse at Capernaum fatal to the Doctrine of Transubstantiation*. 1840.
21. *Provincial Letters*. 2 vols. 12mo, 1842.
22. *Eight Dissertations on Prophetical Passages in Scripture*. 2 vols. 8vo, 1845.
23. *Letters on Tractarian Secession*. 12mo, 1846.
24. *Many Mansions in the House of the Father*. 1 vol. 8vo, 1851. 2nd ed., 1854.
25. *Revival of the French Emperorship*. 12mo. 1st, 2nd, 3rd, and 4th editions, 1853.
26. *Downfall of Turkey*. 1st and 2nd editions, 1853.

PREFACE.

THE Deductions from HOLY SCRIPTURE, which are propounded, combinedly and systematically, in the following pages, have been mentally fermenting and gradually arranging themselves in the course of at least thirty years.

Various avocations and increasing age prevented my committing them, in a detailed and regular form, to paper: and a long indisposition in the years 1845 and 1846, which made writing painful and irksome, led me to despair of ever being able to put down my Conclusions in an available and intelligible shape. But, by the mercy of God, my strength has been so largely restored to me, that, in my seventy-fifth year, very slight exertion was requisite to arrange my thoughts in tangible writing. From long meditation, the subject was so familiar to me, that the ideas lay before me as in a map. Had not this been the case, I should have felt it impossible, at my advanced age, to accomplish what I have now been enabled to accomplish.

I. In a Work, written in the years 1818 and 1819, and printed in the year 1823, I first noted down, as suggesting materials for thought and investigation, the leading Ideas, which are systematically wrought out in the present Treatise.

Subjoined is the passage in question.

"The World," I remarked, "will be finally devastated by a Deluge of Fire, as it was heretofore submerged beneath a Deluge of Water.

"At the close of the Postdiluvian World, as at the close

of the Antediluvian World, a Race of lawless Titans will spring up: who shall brave even the High Majesty of Heaven, and who shall attempt to storm the Beloved City of God. But Jehovah will thunder upon them from Heaven: and Fire will go forth from his presence to devour them[1]. Then, under the agency of a new and more terrible Flood than that of old, *the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat: the Earth also, and all the Works that are therein, shall be burned up*[2]. Yet, from this General Conflagration, by a better Mundane Renovation than that of the fabulising Gentiles, shall spring up a New and Purer World, the appointed Celestial Mansion of the Glorified Human Race. According to God's Promise, *we look for New Heavens and a New Earth, wherein dwelleth Righteousness*[3]. In this blissful Abode, the Incarnate Jehovah will dwell with Men: and they shall be his People[4].—

"But, in point of physical quality, what will that Abode be?

"Since we are taught to hold the Resurrection of *the Body itself*, our raised Bodies, however refined and glorified, will still be *Material* Bodies. Hence, if they will still be *Material* Bodies, they must, to all appearance at least, have a Local Habitation, *itself* Material no less than *they* are.—

"But, furthermore, our Lord said to his Disciples, as they sorrowed at his approaching departure: *In my Father's House are* MANY *Mansions*[5].

"How, then, are we to understand this remarkable declaration?

"When we gaze upon the stupendous Vault of Heaven studded with innumerable Suns, and when we argue analogously from what we *know* of God's Works to what we do *not know*: I see nothing extravagant or improbable in the supposition, that some of these many Celestial Mansions, the

[1] Rev. xx. 7—11. [2] 2 Peter iii. 10—12. [3] 2 Peter iii. 13.
[4] Rev. xxi. 3. [5] John xiv. 2.

existence of which our Lord expressly declares, are even now within the reach of mortal ken[6]."

II. Thus I theologised thirty years ago: and the opinion, so far as respects a *single* detached point of my entire System, has recently been adopted by more than one individual.

1. My valued friend, Mr. Fawcett of Carlisle, himself like me far advanced on his journey to eternity, in a Work published in the year 1846, writes as follows.

"A Body, a *Material* Body, implies a *Material* World for it to inhabit. The *Solid* Body must require a *Solid* Ground, on which to tread. So that, when we are told that the Saints shall rise with their own Bodies, we are almost told, in so many words, that they shall find something like our own Earth to dwell in.

"This, however, though a just inference, it might be bold in *us* to affirm. If the SCRIPTURE said nothing express on the subject, it might become *us* to be silent.

"We are not, however, left to inferences. The SCRIPTURE *does* say expressly, that there will be a New Heaven and a New Earth. The adaptation which we naturally look for, will not be wanting. The *Material Body* will find its *Material World* in which to dwell. And, no doubt, it will be a glorious Habitation, combining, in its utmost perfection, all that is lovely and delightful in our Present World, and having in it nothing that is unsightly or hurtful.

"This view of the Abode of Blessedness the SCRIPTURE unfolds to us: and, therefore, renders it more intelligible to us, and more adapted to our feelings[7]."

2. The same *insulated* proposition is maintained by a Divine of the Established Church of Scotland, Mr. Cochrane, in a Series of Lecture-Sermons delivered through the winter of the year 1845 running into the year 1846.

This gentleman gives the following statement of his opinion.

[6] Treatise on the Three Dispensations, vol. i. p. 22, 23.
[7] Christian Life, p. 166.

"The SCRIPTURAL DEFINITION of the Heavenly State comprehends the Restoration of the Material Structure of this Globe subsequent to the Desolations effected by the Day of Judgment.

"The BIBLE authorises us to believe, that a fearful Catastrophè is awaiting this Earth.

"*The Earth,* we are told, *and all the Works therein, shall be burned up.*

"The World, existing now, is, accordingly, by the WORD OF GOD, doomed to destruction: and Fire is the pre-appointed Agent for accomplishing that tremendous Overthrow. A Tide of fierce and fiery Incandescence will sweep over the Surface of this Material Globe: before which the Works of Man will melt and be altogether dissolved: and even the more durable Landmarks, on the face of Creation, will be obliterated and taken away.

"*At the Coming of the Day of God, the Heavens, being on fire, shall be dissolved: and the Elements shall melt with fervent heat.*

"I do not, however, believe (for I see no one sufficient reason for believing), that the Material Substance of the Earth is then to be dissipated altogether, and that it should be said never afterward to exist at all.—In my opinion, the Earth will survive this fiery trial. The Baptism of Fire may purify: but it will neither dissipate nor destroy. Nay, I believe, that the Earth itself will emerge from the Overthrow, far more glorious than it ever was before.

"As there will be a Resurrection of the Bodies of God's Saints, by which, though in many respects changed, they will be rendered more glorious than Man was ever seen since the Fall: so will there be, as it were, a Resurrection of this Earth from the Disruption and Ruin, in which, at the Judgment-Day, it shall be involved; a Resurrection, which will bring it into a far more resplendent and perfect State than any in which it ever existed before.

"*Nevertheless,* says the Apostle, *we, according to his pro-*

mise, look for New Heavens and a New Earth, wherein dwelleth Righteousness[1]."

III. It is highly satisfactory to find two Divines of different Communions, even though they do not enter upon the *more extended field* of the MANY Mansions which our Lord declared to be in the House of his Father, yet espousing, independently, the view, which I long since took of the *particular point* before us.

But, in fact, our concurring belief, in a grand Mundane DESTRUCTION and in a subsequent Mundane RENOVATION, has the advantage of being no mere novel speculation. Among the Latins, it has been distinctly propounded by Jerome and Augustine and Lactantius: among the Greeks, by Cyril of Jerusalem and the imitative Compiler of the Longer Catechism of the Russian Church.

1. In two several places, Jerome is abundantly clear and precise.

"The Heaven and the Earth," says he, "shall pass away, by a MUTATION, not by an ABOLITION, of themselves[2]."

And again: "From the language of Isaiah, and from the concurrent declarations of David and of our Lord, we have it shewn to us; that the Destruction of the Heavens does not mean their utter ANNIHILATION, but only their CHANGE into a Better Mode of Existence. Concerning these matters, it is said: *There shall be a New Heaven and a New Earth*[3]."

2. Augustine, also in two several places, is equally explicit.

"After the Final Judgment shall have been accomplished, this Heaven and this Earth shall cease: and, then, a New Heaven and a New Earth will begin to be. For the present World will pass away: yet not by a COMPLETE DESTRUCTION of its Component Particles, but simply by an EXTENSIVE MUTATION of them[4]."

[1] The World to come, p. 37—39.
[2] Hieron. Comment. in Matt. xxiv. 35. Oper. vol. vi. p. 54.
[3] Hieron. Comment. in Esai. li. 6. Oper. vol. iv. p. 163.
[4] August. de Civit. Dei. lib. xx. c. 14. Oper. vol. v. p. 246.

And again: "When those, whose names are not in the Book of Life, shall have been judged and cast into eternal fire: then the Figure of this World shall pass away through the Conflagration of Mundane Fires; even as the Deluge of old was produced by the Inundation of Mundane Waters [1]. Therefore, through that predicted Mundane Conflagration, the Qualities of those corruptible Elements, which agree with our corruptible Bodies, will perish altogether by the burning. But, still, there will not be a total Destruction. The original Substance will, in part, remain: and this Remainder of that Substance will henceforth possess only those qualities, which, by a wonderful MUTATION, shall harmonise with Bodies that have become immortal. Thus shall the World, RENOVATED into a better state, be aptly accommodated to Men: for Men themselves shall also be RENOVATED into a better state, even in the very Flesh itself [2]."

3. To the same purpose, had already spoken Lactantius; for he flourished somewhat earlier than Jerome and Augustine: and we may note, that he characterises the Doctrine as the recognised Wisdom of the Christian Church.

"When the Thousand Years shall be finished, the World shall be RENOVATED by God, the Atmospheric Heaven shall be folded up, and the Earth shall be CHANGED. Then God will transform Men into the similitude of Angels. They shall be white as snow: and they shall always be conversant in the sight of the Omnipotent; sacrificing to him, and serving him, eternally.—This is the Doctrine of the Holy Prophets, which we Christians follow. This is our Wisdom [3]."

4. So likewise Cyril of Jerusalem, apparently delivering,

[1] Augustine here clearly refers to the prophetic statements, in 2 Peter iii., respecting the two several Disorganisations of our Earth, first by an Universal Deluge of Water, and next by an Universal Deluge of Fire. He rightly insists upon their plainly *intentional* parallelism in the mind of the Apostle.

[2] August. de Civit. Dei. lib. xx. c. 10. Oper. vol. v. p. 247.

[3] Lactant. Instit. lib. vii. § 26. p. 728, 729.

in his capacity of Public Catechist, a received and familiar Tenet of the Church, propounds, officially, to his Class of Catechumens, the very same Dogma.

"Our Lord Jesus Christ," says he, "will come from Heaven at the End of the World, with glory, at the Last Day. For, of this World there will be an end: but yet this created World will be again RENEWED. Corruption and theft and adultery and all kinds of wickedness are now diffused over the Earth: and, throughout the World, blood is now mingled with blood. Therefore, lest this strangely marvellous habitation, thus replete with lawlessness, should remain, the present World passeth away, in order that the better World should be displayed.—For God will fold up the Atmospheric Heavens, not that he should DESTROY them, but that he may RESTORE them in an improved condition[4]."

5. Hence, as the Russian Church, in its profession of Ancient Orthodoxy, so studiously builds upon the Greek Fathers, we may justly anticipate its full harmony with Cyril: and so, accordingly, we find *its* Catechism agreeing with *his* Catechesis.

"This corruptible World," says the Longer Catechism of that Church, "shall come to an end, and shall be TRANSFORMED into another incorruptible. *Nevertheless, we, according to his promise, look for New Heavens and a New Earth, wherein dwelleth righteousness.*

"How shall the World be TRANSFORMED?

"By Fire. *The Heavens and the Earth, which are now, are kept in store, reserved unto Fire, against the Day of Judgment*[5]."

IV. In truth, the circumstance of a Physical New Creation of the Earth is plainly required by the language of SCRIPTURE, when, in phraseology borrowed from the Natural World, it speaks of the Moral New Creation of Fallen Man.

[4] Cyril. Hieros. Catech. xv. p. 158, 159.

[5] The Doctrine of the Russian Church. Catech. translated by Blackmore, p. 98.

If any one be in Christ, says the Apostle, *he is a new Creation*[1]. *Old things have passed away: behold, all things have become new*[2].

And again: *In Christ Jesus, neither Circumcision availeth any thing, nor Uncircumcision; but a New Creation*[3].

In the Moral New Creation, the Man, its subject, is not ANNIHILATED, but spiritually CHANGED: so that he is still his former self, though altered by the Spirit of Grace to such an extent as to be essentially different in his moral constitution.

Hence, by the very necessity of the Figure employed, the Earth, in the process of its Physical New Creation, is not ANNIHILATED, but only CHANGED.

V. Accordingly, that the process in question will be a CHANGE in the arrangement of the Component Materials, not an ANNIHILATION of them, is distinctly asserted by the Psalmist even in so many words: and his account of this CHANGE furthermore intimates the very *Mode* of the Mutation.

Of old, the Earth thou hast founded: and the work of thy hands are the Heavens. They shall perish; but thou shalt endure: yea, all of them, as a garment, shall wax old. As a vesture, thou shalt CHANGE *them: and they shall be* CHANGED. *But thou art He: and thy years shall end not*[4].

As an old garment may be taken off, and as a new one of better quality may be put on in the place of it, while the Body underneath still remains *substantially* the same: so, in the great predicted MUNDANE CHANGE, while the Body of the Earth, as to its Constituent Particles, still remains the same Earth *substantially*, it will be *clothed upon* with a new integument, better and more glorious than that, with which, in the disposition of its now existing higher strata, it is at present covered[5].

[1] Καινὴ κτίσις. [2] 2 Corinth. v. 17.
Galat. vi. 15. Here, again, we have the same expression, Καινὴ κτίσις.
[4] Psalm cii. 25—27.
The same illustration is employed by Isaiah.
Like smoke, the Heavens shall melt away: and, like a garment, the Earth shall wax old. Isaiah li. 6.

VI. Such will be the *Mode* of the Earth's MUTATION: and it is striking to observe, how the parallel language of St. Paul yet further carries on the analogy, from the spiritual Change of the Human Soul, to the Physical Change of the Human Body.

When the Body is created anew in the Day of the Resurrection, it will not be, strictly speaking, the Body that was sown in the grave, but only the Development of the indestructible germ or seed of the Body that is to be: and this germ, like the Substance of the destroyed Earth, will, as the Apostle speaks, be *clothed upon* with a new and better garment; so that the Earth in its changed vesture, and our Humanity in its also changed vesture, will be rendered mutually fit for each other[6].

In a similar manner, the integument of the Earth, at the commencement of the Six Demiurgic Days, was a shoreless ocean of turbid water: which, thence, is appropriately said to be its *garment*. When this garment was stripped off, the dry land appeared as another and better integument.

He founded the Earth upon its Basis, that it should not be removed for ever. Thou coveredst it with the Deep as a garment: the waters stood above the mountains. At thy rebuke, they fled: at the voice of thy thunder, they hasted away. —Thou hast set a bound that they may not pass over, lest they turn again to cover the Earth. Psalm civ. 5—9.

The plain allusion is to the command in Gen. i. 9, 10.

[6] Compare 1 Corinth. xv. 37 with 2 Corinth. v. 1—4: and see Augustine, as cited above. Tertullian has also a curious passage, which deserves notice.

Post mille annos, intra quam ætatem concluditur Sanctorum Resurrectio, pro meritis maturius vel tardius resurgentium, tunc, et Mundi Destructione et Judicii Conflagratione commissa, demutati in atomo in Angelicam Substantiam, scilicet *per illud incorruptelæ superindumentum*, transferemur in Cœleste Regnum. Tertull. adv. Marcion. lib. iii. § 17. Oper. p. 214.

Tertullian supposes the first Apocalyptic Resurrection to be a *literal* Resurrection of the Saints; on which supposition, he built his recommendation of a *new* practice of praying for the Dead: not, however, that they might be delivered from Purgatory which was a *still later innovation* upon primitive doctrine and practice, but that they might partake of the first Resurrection instead of waiting for the second. With the exception of this fancy, in other respects he rightly theologises; namely, that the great Mundane Conflagration, synchronical with the Judgment-Day, will occur, AFTER the expiration of the Thousand Years, not BEFORE their commencement: and, accordingly, he there places the *clothing upon* announced by St. Paul,

VII. In the course of the present Work, the Nature of my Subject will compel me to restate those opinions respecting the Millennium and its Adjuncts, which, in opposition to the views of the *Literalists*, I have already given in my *Sacred Calendar of Prophecy*.

Bishop Russell of Glasgow, whose friendship and correspondence it was my privilege for several years to enjoy, wrote a Treatise on the Millennium, which, so far as the point of *History* is concerned, may well be said to have completely exhausted the subject[1].

He shews, that the expectation of such a period prevailed very widely, both among the Jews and among the Gentiles, anterior even to the First Advent of our Saviour: and, at the same time, he points out, with just censure, those strangely gross notions, which were associated with it by some of the early Chiliasts, and which, through an extravagant carrying out and an elaborately minute building upon the PRINCIPLE of a *literal* interpretation, transmuted the pure spiritual felicity of the Apocalyptic Thousand Years into a sort of sensual Mohammedan Paradise. In the course of his Work, Dr. Russell does not fail to notice the famous Tradition of the House of Elias. This Tradition he states to have been not altogether unknown to the Gentiles: and, as appears from its confident introduction into the Epistle ascribed to Barnabas, it was likewise adopted, at an early day, into the Christian Church[2].

and makes it the preparation for our transference to the Heavenly Kingdom.

[1] Discourses on the Millennium. Simpkin and Marshall, London. A.D. 1830.

[2] There are, I think, strong reasons for believing, that the Epistle which bears the name of *Barnabas* could not have been written later than the first half of the second century, and that there is nothing to prevent our ascription of it to the particular year 137, when the Hebrew Christians had, as Jews, been banished from Jerusalem, on account of their observance of the Ceremonial Law. See this matter discussed at length in my Apostolicity of Trinitarianism. Append. i. numb. II. § V. vol. i. p. 393—400.

The opinion may receive some additional confirmation from the circum-

On these grounds, and furthermore on the failure of sundry calculations as to when the Millennium would commence, my late learned friend arrived at a conclusion, which I can scarcely deem the legitimate result from his premises.

"Such considerations," says he, "ought to induce us *to discard the Millennium* ALTOGETHER *from the pale of Christian Doctrine.*

"It possesses no AUTHORITY, to which a disciple of Christ is bound to pay any respect. It came from the Jews originally: and it still forms an article of their Traditional Faith, as connected with the Advent of their expected Messiah[3]. The Early Christians, it is true, held it in its most literal acceptation: and rested their belief on the same grounds, which supported the Creed of the Synagogue[4]. But, notwithstanding this undeniable fact, it cannot be regarded in any other light than as *one of those Jewish Errors,* which adhered to the majority of such members of the Church as had previously studied in the School of the Rabbis, and which were not altogether exploded until the

stance, that Irenèus, who, in the earlier part of his life, must have been contemporary with the Writer of the Epistle, similarly advocates the notion, that Six Millennaries were the appointed duration of our Earth previous to a Seventh or Sabbatical Millennary. By a sort of mysticising analogy, he builds the opinion upon the parallel arrangement of the Week of the Creation. See Iren. adv. Hœr. lib. v. c. 23. § 5. p. 353.

[3] In Buxtorf's Synagog. Judaic. cap. 1, the curious reader will find, detailed at some length, the notions of the Jews, touching their worldly felicity, when they shall have been restored to their own land under a mere human Messiah: who, according to their estimate of his character, will marry, and die, and leave his kingdom to his children, just like other Princes. This gross idea, respecting the Messiah, seems to have originated from their identifying him with the Prince in Ezekiel's last Vision. See particularly Ezek. xlvi. 16—18.

[4] Can this be called a strictly accurate statement? The Orthodox Early Christians, as we are distinctly told by Justin Martyr, received the Doctrine of the Millennium on *two* several grounds: the Authority of the Ancient Hebrew Prophets, and the Authority of their own Inspired Teacher St. John. Dial. cum Tryph. Oper. p. 239, 240. Hence, in receiving the Doctrine of the Millennium, the Early Christians could not, *exclusively* (for such is the force of the Bishop's words), have "rested their belief on the same grounds which supported the Creed of the Synagogue."

Law and the Gospel were finally separated in practice as well as in theory[1]."

Nothing, doubtless, can be more reasonable, than to reject the *Incongruities*, with which, by imaginative Literalists, the Doctrine of the Millennium has been encumbered: but I do not see, why the *Doctrine itself*, a Doctrine distinctly propounded in HOLY SCRIPTURE, is to be summarily rejected, purely on account of an injudicious handling of it both in ancient and in modern times.

1. Take, for instance, the notion: that Six Successive Millennaries are destined to precede a Seventh Millennary of Rest and Felicity.

This was the Tradition of the House of Elias: and it, plainly enough, originated from a gratuitous Mysticising of the Mosaic History of the Creation.

On the principle that a Thousand Years with the Deity are but as One Day, the Six Demiurgic Days were pronounced to be typical of Six Millennaries: and the Six Millennaries, thus brought out, were thence rapidly assumed to be the allotted duration of our Earth, in its condition of sin and trouble and labour; while a Seventh Millennary of rest was expected to follow the Six Millennaries of toil, in correspondence with the succession of the Seventh Sabbatical Day to the Six Preceding Days of Work.

Nor was this the whole amount of the speculation. The adventurous House of Elias yet additionally distributed the Six Assumed Millennaries into Three Portions of Two Millennaries each: and, when this process was accomplished, they pronounced the First Portion to constitute the Period before the Law; the Second Portion, the Period under the Law; and the Third Portion, the Period under the Messiah.

But such a Speculation rests upon no solid Scriptural

[1] Discours. on the Millenn. p. 172. Is this last broad assertion quite correct? Justin Martyr was *not* a Christian of the Circumcision: and he was converted about 60 years *after* the dissolution of the Hebrew Church at Jerusalem. Yet, as he tells us, he himself, with all Orthodox Christians, received the Dogma of the Millennium.

Authority: nor would the validity of the Argument from the assumed Typical Character of the Six Days of the Creation be at all established, even if, in point of *Fact*, the Speculation should be shewn by the event to approximate to the truth. Whether we have not yet reached, or whether we have actually passed, the close of Six Millennaries reckoned from the Mosaic Creation, we cannot be very far distant from that close: and, both through the calculation of Prophetic Numbers, and from the remarkable events now passing before our eyes, it seems probable, that the commencement of the really predicted Thousand Years is not remote. But, still, though the even imperfect *Coincidence* of Fact and Speculation would, in the supposed case, be striking: it would not prove, that the *Principle* of the Speculation was legitimately assumed[2].

[2] The most plausible argument to a Christian, though, in this precise form, it could not have been used by the House of Elias, is the remarkable phraseology of St. Paul, where he speaks of a *Sabbatism* (σαββάτισμος) remaining to the People of God. Heb. iv. 9.

In the preceding context, he had avowedly referred to the Rest of God on the Seventh Day, from all his Works which occupied the Six Preceding Days. Plainly, therefore, the Future Sabbatism of God's People relates mystically to the Past Sabbatism of God's own Rest. Whence it might seem fairly to follow: that, if the Future Sabbatism be so called in allusion to the Past Sabbatism, it must similarly have been preceded by Six Periods of Human Toil corresponding with the Six Days of God's Demiurgic Labour.

But, still, the language of the Apostle does not amount to *proof:* for it may justly be a matter of doubt, whether St. Paul's Sabbatism denotes a Perpetual Rest in our Future Heaven, or whether it means an Intermediate Temporary Rest during a Seventh Period which St. John limits to a Thousand Years.

Of the somewhat parallel Speculations of the Rabbins, Whitby, in his Comment on the Place, has given several curious instances.

The Hebrew Doctors, in their Comments on the title prefixed to the 92nd Psalm, *A Song for the Sabbath Day*, while they mysticise the literal First Sabbath of God into a Future Seventh Period of Happy Rest: yet, nevertheless, suppose that Future Great Sabbath to be, not a Seventh Period on our present unchanged Earth, but an Eternal Period of Holy Rest in Heaven.

"*A Psalm upon the Sabbath Day.* That is," says R. Eliezer, "upon the Day, which is all Sabbath and Rest, in the Life of the World to come."

Yet he refers to a Succession of Six Preceding Periods, as implied by the future existence of the Sabbatical Seventh Period.

2. Now, either to the Six Millennaries of the House of Elias, or to the literalising Reveries of the Chiliasts whether ancient or modern, I no more stand pledged than my late learned friend himself. But the revelation of the FACT, that *there will be a Thousand Years of Blessedness,* is one thing: and the ADDITAMENTS to this simple point, whether in the shape of Six Antecedent Millennaries, or in that of a *literal* construction of the Prophetic Language in which the Circumstances of the predicted Thousand Years are described, constitute quite another thing.

With Dr. Russell, a man may very reasonably have no faith, either in the speculation of the Six Millennaries, or in the *literal* Interpretation which has been put by the Chiliasts upon the Prophetic Description of the events of the Thousand Years: but it does not *therefore* follow, that he is bound to reject the Doctrine of a Millennium itself.

3. The Bishop speaks of a difficulty, which prevented Mr. Mede from adopting a *figurative* interpretation of St. John's language respecting the matters connected with the Thousand Years, however *desirous* he was to do so: and this difficulty, as if confessedly insurmountable, he alleges,

"The Blessed Lord created Seven Ages: but one of them is all Sabbath and Rest in Life Eternal."

Had St. John called his Thousand Years a *Sabbatism*, the retrospective argument would, to Christians, have been complete: for, if, in point of ideality, the Millennium was to be deemed a grand Sabbath-Day, the obvious result would have been, that it ought to be viewed as ushered in by Six Previous Millennaries of Labour. But St. John no where styles his Millennium a *Sabbatism*: so that we have no commentatorial *right* to identify it with the expressed *Sabbatism* of St. Paul.

In truth, the course of Providence has so ordered it, that we cannot with certainty determine how many years have elapsed from the time of the Mosaic Creation. The several Schemes of Early Scriptural Chronology, as they appear in the Hebrew and in the Samaritan and in the Greek of the Seventy and in the Greek of Josephus, all, more or less, differ from each other: and thence it is quite plain, that, unless we could infallibly determine some one Scheme to be correct in every number, or unless we could surely construct a single perfectly correct Scheme out of all the four; we cannot positively institute any calculation from the Era of the World, because we have no means of ascertaining the precise year in which the World was created.

as an argument against the reception of even the very FACT of that Period's future occurrence.

The difficulty rests well nigh altogether (for, in truth, it is the sole *effective* difficulty) upon those two successive Resurrections, which are predicted as taking place, the one at the commencement, the other at the close, of the Thousand Years[1].

Most justly, our Greatest of Expositors insists upon the Principle of Homogeneity, as vital to sound interpretation.

The two predicted Resurrections, he argues, *must* be homogeneous. But the Second Resurrection of the Rest of the Dead, as opposed to the First Resurrection of the Saints and Martyrs of Christ, can only be the *literal* Resurrection of the collective Dead in general. Therefore, by the Principle of Homogeneity, the First Resurrection can only be a *literal* Resurrection of the Saints and Martyrs.

The Conclusion thus drawn will obviously involve a *literal* Construction of all the matters associated with it. That is to say, if we admit the conclusion, we shall have the following concomitants: a *literal* Premillennial Second Advent; a *literal* Reign, upon Earth, of the *literally* resuscitated Saints and Martyrs; and a *literal* Personal Presidency of Christ himself during the term of a Thousand Years.

Mr. Mede's argument is, I admit, perfectly conclusive, if the premiss be well founded. But this premiss is the very thing which I controvert. The Second Resurrection of the Rest of the Dead is, I think, plainly *figurative*. Therefore, homogeneously, the First Resurrection of the Saints must be *figurative* also.

The *figurativeness* of the Second Resurrection I gather in manner following.

This Second Resurrection occurs *synchronically* with the Rising of the Nations through the agency of Satan: for each takes place immediately after the expiration of the Thousand Years[2].

[1] Rev. xx. 4, 5. [2] Rev. xx. 5, 7.

But that *Synchronism* brings out the obvious contextual inference: that the *literal* Rising of these Nations in Rebellion will constitute the *figurative* Resurrection of the Rest of the Dead; in other words, that the Rising of the Nations and the Second Resurrection are the *same* event.

Finally, this inference is established by the decisive circumstance: that the *really literal* Resurrection of the Dead, both small and great, is placed AFTER this Second Resurrection, and AFTER even the still later event of the Destruction of the Confederated Nations[1].

[1] Rev. xx. 11—15. The Apocalypse really announces *three* Resurrections: 1. The Figurative Resurrection of the Saints and Martyrs; 2. The Figurative Resurrection of the Rest of the Dead; and 3. The Literal Resurrection of the Dead, small and great, associated with the General Judgment of Mankind, when, in exact accordance with the Prophecy of St. Peter (2 Peter iii. 7—12), the Earth and the Atmospheric Heaven shall flee away through the agency of the great Universal Mundane Conflagration.

Of these *three* Resurrections, the *first* denotes the Reappearance of Men whose faith and principles are the same as those of the Martyrs; and, thence, by reason of their complete ascendancy, they are said to reign with Christ during the appointed millennary period of holiness and blessedness: the *second* denotes the similar Reappearance of Men, whose principles, like those of the previously destroyed Anti-Christians of the Roman Confederacy, are now, at the instigation of Satan, very extensively revived; and, accordingly, we find the interpretation of this *second* Resurrection effectively given by St. John himself: for, immediately upon its occurrence, the Nations in the four Quarters of the Earth rise up in a Rebellion, which is a plain revival of the former Rebellion that was quashed immediately before the Inauguration of the Millennium: the *third*, occurring as it does AFTER the destruction of the Confederated Nations, and in plain SYNCHRONISM with the final Conflagration and Judgment predicted by St. Peter, is that *literal* Resurrection, which, at the end of the present World, accompanies and ushers in the *literal* Judgment of both Quick and Dead.

It may clear the matter, if I state: that the *first* Resurrection is announced in Rev. xx. 4; the *second*, in Rev. xx. 5; the *third*, in Rev. xx. 11—13.

While I am on this subject, I may briefly remark, in the way of anticipation, that the prophecy, contained in Rev. xx. 11—15, is *alone* quite decisive against the opinion that the Second Advent will occur BEFORE the commencement of the Millennium. It is avowedly a prediction of the Universal Individual Judgment of the Quick and the Dead: and every circumstance identifies this Judgment with that foretold by our Lord in Matt. xxv. 31—46. The chronology of both is determined by the Apocalypse. This Final Judgment and Resurrection, which indisputably take place at the Second

In truth, so far from discovering any difficulty in the *figurative* interpretation which I advocate, I should much rather say, judging from the Systematic Construction of the *entire* Apocalypse, that all the difficulty lay in the *literal* interpretation. From the most symbolical Book in the whole Bible, the Scheme of Mr. Mede and the Premillennialists requires us to select a *single* passage, and, just as if it stood out quite insulated from the rest of the Volume, to interpret it *literally*.

Nor is this the only impediment. The hypothesis of the *literal* Premillennian Second Advent, as its favourers well know, is incapable of establishment, save through the medium of an unwarrantable tampering with the prophecy of St. Peter, relative to that final Deluge of Fire which will UNIVERSALLY overwhelm our Earth, even as it has already been UNIVERSALLY overwhelmed by a Deluge of Water which is avowedly exhibited as a parallel event[2].

All agree, that the prophecy in question, as indeed itself declares, respects the *literal* Day of Judgment at the time of the *literal* Second Advent[3].

But, if this be the case, and yet if the predicted Conflagration be UNIVERSAL: then, in the first place, there will plainly be no possibility of the *prosperous* and *permanent* Restoration of the converted Jews to their own familiar Land of Palestine, agreeably to the repeated declarations of Prophecy, because that Land will have been destroyed in the UNIVERSAL Conflagration; and, in the second place, as little possibility will there be of the formation of a final Confederacy of the Wicked in the Four Quarters of our present Earth, because, in the same UNIVERSAL Conflagration, all the Wicked will have perished, and none will be left save the Saints.

Advent, are exhibited as occurring at some undefined point of time AFTER the Millennium and immediately BEFORE the production of the New Heaven and the New Earth out of the wreck of the Old Heaven and the Old Earth which flee away from before the face of the Judge through the agency of the Universal Conflagration foretold by St. Peter.

[2] 2 Peter iii. 3—13.

[3] 2 Peter iii. 7.

Hence, unless the prophecy of St. Peter be so dealt with, as gratuitously to change UNIVERSAL into PARTIAL (that is to say, the *Whole Globe* into its *Northern Hemisphere* only, as with Mr. Mede; or the *Whole Globe* into nothing more than the *Platform of the Roman Empire*, as with Mr. Elliot): the Dogma of a *Premillennian Second Advent* will plainly be altogether untenable[1].

On this perfectly intelligible ground, I reject the arrangement of the Premillennialists.

4. But, though the Dogma of the occurrence of the Second Advent of Christ at the commencement of the Apocalyptic Thousand Years be thus untenable, yet, surely, when Dr. Russell's objections to the bare FACT of a Millennium are mainly built upon his dislike to certain ADDITAMENTS produced by a fanciful interpretation: it seems a bold proceeding, to reject, altogether, the FACT *itself* with its *really* subincluded Particulars.

These Particulars are: the Introduction of a Season of hitherto unexampled holiness and blessedness, extending through a period of a Thousand Years; a Figurative Resurrection of the Holy Martyrs, in the persons of a vast Multitude of Men characterised by the same truly christian principles as those of the Primitive Saints; a Consequent Inversion of the proportion of good to bad, as it now stands; and, thence, a Figurative Reign of Christ in conjunction with these his faithful servants, who will now immeasurably outnumber and prevail over his enemies.

In such a view of the Millennian Period, there is nothing either monstrous or impossible: for, no doubt, the Almighty Spirit of God can just as easily influence a World, as the handful of Disciples whom St. Peter addressed when the vacated Apostleship of Judas was to be filled up.

And, furthermore, what is no light consideration, if we reject the FACT of a Millennium, as it is distinctly predicted in the Apocalypse, we shall be driven to reject, from the Canon of Scripture, the whole Apocalypse itself.

[1] See below, sect. iii. chap. 4. § II. 1.

Nor will this be the sole mischief. We shall be driven, not only thus to reject the Apocalypse: but, if we would be consistent, we shall be yet further driven to reject large Portions of the ancient Hebrew Prophets; because many of them, such as Daniel, Isaiah, Ezekiel, Micah, and Zechariah, harmoniously foretell this identical Period of holiness and blessedness, though John *alone* expressly limits its duration to a Thousand Years[2].

5. It is no part of my present business to demonstrate the Canonicity of the Apocalypse: *that* duty has already been discharged most fully and most satisfactorily; and, if authority have any weight, it is enough to say, that the mighty Mind of Newton was convinced by the evidence.

But let us grant the Apocalypse to be canonical: and, *then*, the Apocalyptic Announcement of the FACT of a future Millennium must be received as canonical also.

The FACT itself is totally distinct from any special construction, whether *literal* or *figurative*, which may be put upon the particulars announced in the prediction[3]. Of

[2] See Dan. ii. 35, 44. vii. 14, 27. Isaiah ii. 1—5. iv. xi. xii. xxv. xxxv. lx. lxv. 17—25. lxvi. 18—24. Ezek. xxxiv. 11—31. xxxvii. 21—28. Micah iv. 1—7. Zechar. xiv. 8—21.

[3] It is equally distinct from the very singular interpretation which long prevailed, that Satan was bound, and that the Thousand Years of holiness and happiness commenced, at the first promulgation of Christianity. How such an interpretation could be retained in direct opposition to Historical Matter of Fact, it is not easy to comprehend: for, assuredly, the first Thousand Years reckoned from the Christian Era, and the Thousand described by St. John, are about as unlike as any two palpably dissimilar periods that can be selected. The result of the notion was, that, about and some time after the year 1000, the whole of Christendom was in a state of terror, from the impression that Satan was about to be loosed and Antichrist to appear at the head of his Lawless Faction. No doubt, the *Rationalé*, on which the present interpretation was advanced and adopted, was the erroneous arrangement of the Apocalypse maintained by some of the early commentators. Instead of viewing it as a *single prophecy*, continuously progressive, except where *itself* announces a retrogression (as, for instance, in chap. x. 11, where we read Δεῖ σε ΠΑΛΙΝ προφητεῦσαι), they seem to have considered it pretty much under the aspect of a *collection of prophecies*, as distinct from each other as those of Daniel, and each commencing from the same chronological point. On this principle, the twentieth chapter of the Revelation was supposed to commence retrogressively

these Particulars, the interpretation may be sound, or it may be unsound: but the certainty of the FACT announced, resting, as it does, upon the authority of the prophecy, will be alike unaffected either by the judiciousness or the injudiciousness of expositors.

VIII. Though, as I have stated above, I cannot receive the modern favourite Theory, that the Second Advent will occur at the commencement of the Thousand Years, and that Christ with his *literally* resuscitated Martyrs will *literally* reign upon this present Earth of ours, unchanged, save *very partially*, by the Conflagration *asserted* to be *only* PARTIAL: yet the *final* Destruction of the Roman Antichristian Confederacy between the two seas of Palestine and in the vicinity of the Glorious Holy Mountain, at the very moment of anticipated triumph, will apparently, as we seem to gather from some prophecies, be effected by a fearful volcanic eruption, similar to that which overthrew the Cities of the Plain in the immediate vicinity of this future catastrophè; and, moreover, there is some reason to think, that the Destruction of Antichrist and his Rebel Rout may be attended even by a brief visible Manifestation of the Lord, much in the same manner as he was seen for a short time by Stephen and by Saul. But this would be a very different thing, from what, most scripturally, the Church has always understood by Christ's Real and Proper Second Advent, at the End of the World, to judge both the Quick and the Dead.

from the first promulgation of Christianity and thence to extend to the Final Resurrection and the Day of Universal Judgment. Certainly, there is a region of Truth and a region of Error. The present Scheme, to the best of my recollection, was not extinct, at least in popish countries, even so late as the time of Bossuet. It was supposed, that the Loosing of Satan was sufficiently accomplished in the prevalence of the Albigenses and Waldenses. *They*, on the contrary, taking up the same interpretation of the twentieth chapter of the Apocalypse so far as retrogressive chronology was concerned, saw the Loosing of Satan and the Rise of Antichrist in the rapid corruption and fiendlike tyranny of the Dominant Communion, which absurdly arrogated to itself, as it still continues to arrogate, the title of the *Catholic Church* and the *Mother and Mistress of all subordinate Churches*. This they not unnaturally deemed a Judicial Appropriation of the character so graphically described in Rev. xvii. 4—6, 18.

It may be useful to enter, a little more particularly, upon those awful matters, which either prelude or synchronise with the close of the grand prophetic period of 1260 years.

1. St. John remarkably associates the False Prophet with the Secular Imperial Antichrist and his Vassal Kings, in their joint Final Excision immediately before the commencement of the Thousand Years of Blessedness and Holiness[1].

Now, since, as we learn from Daniel and Zechariah, this Final Excision will take place in the immediate neighbourhood of Jerusalem and in the vicinity of the Dead Sea; to which geographical position St. John correspondingly alludes, when he speaks of the Confederates, Secular and Ecclesiastical, being cast into a Lake of Fire burning with Brimstone[2]: we are naturally led to ask, what *previous* calamity, or what combination of circumstances, could have led to so extraordinary an event, as the appearance of the False Prophet in Palestine leagued with the Secular Powers of the apostate Roman Empire.

An answer to this question, both circumstantial and chronological, is furnished by the Apocalypse.

(1.) In regular order, *first* occurs the complete Destruction of the Capital City Rome itself: and, *after* that, we read of the Congregating of the Antichristian Armaments and the Destruction of the False Prophet leagued with the Secular Powers of the Roman Empire.

Papists admit, no less than Protestants maintain, that Rome only can be intended by the apocalyptic Babylon, inasmuch as it is defined to be that great City, which, in the time of St. John, reigned over the Kings of the Earth[3]: though they would fain avoid the consequence of this forced admission by asserting, that Rome Pagan is *alone* designated.

But such an escape is prohibited by the whole tenor of the prophecy.

The Great City Babylon is described, as being, subse-

[1] Rev. xix. 19, 20.
[2] Dan. xi. 45. xii. 1. Zechar. xii. xiv. Rev. xix. 20.
[3] Rev. xvii. 18.

quently to the time of St. John, contemporaneous with the Ten Kingdoms, into which the Western Empire was divided by the Teutonic Nations. But the Roman Empire had abjured Paganism *before* that division had occurred: and the Final Destruction of Babylon is placed, by the prophecy, *after* its occurrence. Hence, plainly, as the predicted Destruction of Babylon circumstantially agrees with no event that ever befell Pagan Rome, and as it just as little agrees with any event that has subsequently befallen Papal Rome: it must be an event which is still future. And, with this conclusion, the remarkable circumstantial precision, with which the predicted event is described, most fully accords.

The utter and irrecoverable Destruction of this abandoned and incorrigible City is unequivocably said to be effected by the agency of what seems evidently to be a tremendous Volcanic Eruption. She is to be utterly burned with Fire: for strong is the Lord who judgeth her. The Kings of the Romanising Earth bewail her Excision, when, standing afar off for the fear of her torment, they see the smoke of her burning: for, suddenly in one hour, is her judgment said to be come. In the execution of this awful judgment, she is thrown perpendicularly downward, and is thus engulphed in a vast abyss, so as to be found no more: for such is evidently the force of the illustrative comparison of a huge stone cast by an Angel into the Sea, with the appended declaration, *Thus violently shall that Great City Babylon be cast down so as never more to be found*[1].

On these remarkably descriptive annunciations, very just is the Comment of Bishop Newton.

"The Fall of Rome is delineated, as that of another Babylon: and it is declared, that she shall be destroyed by Fire, and that her Destruction shall be a complete and total Destruction such as hath never yet been the fate of Rome. —It is intimated, that she shall be swallowed up by a Subterraneous Fire, that she shall sink like a great millstone in the Sea, and that her smoke shall rise up for ever and ever:

[1] Rev. xviii. 8, 9, 10, 18, 19, 21.

and the soil and situation of Rome and the neighbouring countries greatly favour such a supposition. As St. John saith, she spiritually is called *Sodom:* and she shall resemble Sodom in her punishment, as well as in her crimes. After the Subversion of the Capital City, the Beast and the False Prophet, the Powers Civil and Ecclesiastical with those who still adhere to their Party, shall make one effort more: but it shall prove as weak and vain as it is impious. They shall both be taken, and cast alive into a Lake burning with brimstone"[2].

[2] Dissert. on the Proph. dissert. xxvi. vol. iii. p. 388. As a further physical confirmation of the impending Volcanic Destruction of Rome, I may here add an extract from a valuable and prophetically learned friend's letter, which bears the date of Oct. 2, 1849.

"I have conversed with a Clergyman within the last week, who has, within these few years, visited Rome: and he assured me, that the sulphureous effluvia of some of the streams within four or five miles of the City are so strong, that he was compelled to hold his handkerchief to his face in passing them."

The early traditions of Rome evince, that the region, in which it is situated, has already been subjected to volcanic agency. Such is that, which respects the sudden opening of a vast chasm in the forum and the desperate leap into it taken by Curtius. Such also is that, so graphically described by Virgil, which respects the occupation of a cavern in Mount Aventine by the fabled Cacus the son of Vulcan who emitted from his huge jaws fire and thick smoke. Æneid. viii. 190—266. In fact, the whole of central Italy is indisputably volcanic: and thus materials are there prepared for the announced impending destruction of the mystic Babylon.

Since this note was thus far written in the year 1849, I have perused the very interesting Journal of my friend Dr. Townsend: and I find in it his own ocular testimony to the physical character of central Italy.

"We were much annoyed," says he, "on returning from our gratifying tour in the neighbourhood of Rome by the unfragrancy of the Solfaterra. I was strongly reminded by it of the opinion of many writers on the prophecies of the Book of Revelation.—I beheld everywhere, in Rome, near Rome, and through the whole country of Italy from Rome to Naples, the most astounding proofs, not merely of the possibility, but of the exceeding probability, that the whole region of central Italy will, one day, suffer under such a catastrophe. The soil of Rome is tufa, of a volcanic origin: the smell of the sulphur, which we found to be so disagreeable, must be the result of volcanic subterranean action still going on. At Naples, the boiling sulphur is seen bubbling near the surface of the earth. When I drew a stick along upon the ground, the sulphureous smoke followed the indentation; and it would never surprise me to hear of the utter destruction of the entire peninsula of Italy." Journal of a Tour in Italy, p. 142, 143.

This total and fearful Subversion of Rome fully accounts for the presence of the False Prophet in Palestine. The impiously boasted Eternal City, burned and swallowed up, like Sodom and Gomorrha, by Volcanic Action, *itself* exists no more: but another desperate effort, following on the heels of former frustrated efforts, must be made by the irreclaimable enemies of God. It is not difficult to understand the *ground* of this daring perseverance in rebellious wickedness, even with the fate of Rome before their eyes. The now accomplished Destruction of that City will be denied, in the Infidel Philosophising of the day, to be any Act of Divine Retributive Judgment. It will be accounted for on mere physical principles *alone:* while the direct interference of the Deity, though in exact accordance with the anticipations of Prophecy, is contemptuously derided as the dream of an Illiberal Fanaticism. No doubt, in this case, God employs the already provided agencies of Nature; as he had already done, in the Destruction of Sodom by Volcanic Instrumentality, and in the Excision of the Assyrian Host by the Simoom: but his Penal Interference is not, on that account, the less certain and indubitable.

(2.) We must mark, however, the cause of the Apocalyptic Chronology.

Whom God purposes to destroy, he first suffers to infatuate themselves. After this Fearful Volcanic Overthrow of Rome, as the Prophet distinctly states at the commencement of the next division of his subject, while Heaven is rejoicing at the Espousals of the Lamb's mystic Bride, then,

If the period of 1260 years be reckoned from A. D. 604—606, it will expire in A. D. 1864—1866. According to such a supposition which I believe to be correct, we may anticipate the volcanic destruction of Rome in the course of the next fourteen years: and I must needs say, that the present universal activity of Popery, without the occurrence of which I do not see how Prophecy could be fulfilled, seems marvellously to indicate, in exact accordance with the chronological supposition, that the final destruction of that monstrous Apostasy with its Military Secular Supporters, in what Scripture terms the *War of Armageddon*, cannot be very far distant from the present day. Jan. 25. 1851.

forthwith, comes on the Destruction of the banded Armies of the Secular Roman Empire, associated with the False Prophet, now utterly driven away from Rome, but hardened to the very last[1]. That Destruction occurs, between the Seas of Palestine near the Glorious Holy Mountain, by another Volcanic Eruption in the immediate vicinity of the ancient site of Sodom and Gomorrha. Such is the joint prophetic testimony of Daniel and Isaiah and Zechariah, corroborated by the sufficiently plain allusion of St. John to the Asphaltite Lake[2]. The Destruction will, in part, be accomplished by the sword of Judah and his confederates, for Judah will then be in the course of his restoration; and, in part also, by an internecine tumult judicially excited among the Antichristian Hosts themselves: but the final blow will be struck by a Volcanic Eruption, attended, as usual, by a violent Earthquake, which will split the Mount of Olives in the midst, so that it shall divide northward and southward. On this Mount, before Jerusalem toward the East, the Incarnate Jehovah will, according to Zechariah if his words be *literally* understood, *visibly* take his stand: and this his *temporary* manifestation, if we are really to deem it a *visible* manifestation, will afford sufficient time for the penitent Hebrews to *look* on him whom they have pierced, and will simultaneously be the signal for the Earthquake and the Eruption[3]. The same indication of a *temporary* appearance

[1] Of course, I do not mean to say, that *all* the adherents of the Apostasy will perish along with the False Prophet and the Kings of the Roman Earth. Those *only* will be destroyed who are embarked in the impious expedition. The many duped millions, who remain at home, will escape: and will be converted by the fearful tidings, which some, who have not perished in the volcanic explosion near Jerusalem, will convey to them. See Isaiah lxvi. 15—19. Zechar. xiv. 16.

[2] Dan. xi. 45. xii. 1. Isaiah lxvi. 10—24. Zechar. xii. 2—10. xiv. Rev. xvii. 19, 20.

[3] Consult the preceding references. Respecting Zechariah's prediction, Mr. Lowth and Dr. Blaney concur in stating, that it is impossible to reconcile the particulars, announced in it, with the facts which occurred when Jerusalem was taken by the Romans: and Archbishop Newcome, though remarking, on Zechar. xiv. 2, that many nations served under the

of our Lord, attended with that Fire which I suppose to be Volcanic, is given alike by Daniel, Isaiah, St. Paul, and St. John: though a proviso must still be put in, that we cannot be anteriorly *certain* whether this Judicial Advent will be thus additionally distinguished[1].

I may add, that the character of the ground, in the intermediate neighbourhood of Jerusalem and the Dead Sea, gives the same physical indications of a future Volcanic Eruption, as those in the vicinity of Rome. The interruption of Julian's attempt to rebuild the Temple by the pertinacious bursting forth of fiery globes from the designed foundations, as the Pagan Historian Ammianus Marcellinus describes the circumstance; especially, since, by some writers adduced by Bishop Warburton, a concomitant Earthquake is said to have then occurred; seems, pretty clearly, to have been effected by Volcanic Agency: and, with perfect congruity, one of the hills on the *western* shore of the Dead Sea, between which and the Mount of Olives I gather from Zechariah that the dread catastrophè will take place, is described by Dr. Clarke, as resembling in form the cone of Vesuvius, and as having on its top a plainly discernible crater[2].

2. According to the declaration of the interpreting Angel in the Apocalypse, the Secular Roman Empire, in its divided state, will go, associated with the False Prophet, into

Romans, fairly gives up any such application of the prophecy, and refers its accomplishment to the future. This, indeed, is abundantly clear, because the predicted events are described as synchronising with the still future restoration and conversion of Judah.

[1] Dan. vii. 9—11. Isaiah lxvi. 15, 16. 2 Thessal. ii. 8. Rev. xix. 11, 12, 20.

[2] According to a most exact semi-panoramic view, *taken on the spot* by a lady who shewed it to me while on a visit at my house, the prospect from the summit of the Mount of Olives, eastward, north-eastward, and south-eastward, extends, over all the singularly broken ground between Jerusalem and the Dead Sea, over the Dead Sea itself through its entire length from north to south, and over the mountainous region of Moab beyond it. The rugged space between the Mount of Olives and the Dead Sea, broken into innumerable ravines, was described to me as utterly desolate, without either a tree or even a blade of grass upon it. A few Arabs appeared in the drawing, winding their way, with their camels, through the bare ravines.

perdition, or will be irrecoverably destroyed, while under its Seventh Head: that Head having been revived, after the deadly wound inflicted upon it by the sword of military violence, as an *apparently* Eighth Form of Supreme Government, though *really* no more than One out of the Seven Preceding Forms or (as they are styled in the prediction) Heads [3].

Most clearly, the Head, which received the deadly wound and which is said to continue only a short time after its first rise, must be the Head which has its deadly wound healed; so that, after its restoration to Political Existence or Energetic Life, it should *appear* as an Eighth Dominant Form of Polity, though *really* no other than the Seventh: for, on the ground of mere common sense and ordinary consistency, we may be morally certain, that the Head, which received the deadly wound, is the Head that is healed.

Thus the prophetic character of the Roman Empire, that, either in its originally undivided state or in its subsequently divided state, it should subsist under Seven and no more than Seven Forms of Supreme Polity, is fully and exactly preserved.

3. A good deal of misapprehension has been caused by the incorrect translation of the very important passage in the Apocalypse, upon which the preceding remarks are founded [4].

[3] Rev. xvii. 7—12 compared with xiii. 1, 3.

[4] Rev. xvii. 9—11. For the convenience of the reader, I subjoin the original Greek, punctuated as I conceive it ought to be punctuated.

Ὧδε ὁ νοῦς ὁ ἔχων σοφίαν. Αἱ ἑπτὰ κεφαλαὶ ἑπτὰ ὄρη εἰσιν, ὅπου ἡ γυνὴ κάθηται ἐπ' αὐτῶν. Καὶ βασιλεῖς ἑπτὰ εἰσιν. Οἱ πέντε ἔπεσαν· ὁ εἷς ἐστιν· ὁ ἄλλος οὔπω ἦλθε, καὶ, ὅταν ἔλθῃ, ὀλίγον αὐτὸν δεῖ μεῖναι. Καὶ (τὸ θηρίον, ὃ ἦν, καὶ οὐκ ἔστι) καὶ αὐτὸς ὄγδοός ἐστι· καὶ ἐκ τῶν ἑπτά ἐστι, καὶ εἰς ἀπώλειαν ὑπάγει.

To the best of my recollection, all the attempts, that I have seen, to solve the enigma of the Heads of the Wild-Beast, are complete failures. They invariably go on the plan of giving the Apostate Empire *eight* DISTINCT Forms of Supreme Polity, though the angelic hierophant, as well as the prophet in his own person, positively declares that there are no more than *seven* such Forms. Mr. Elliott's interpretation is, I believe, the latest: and I certainly think it the very worst. Its palmary error is, of course, assigning to the Wild-Beast *eight* Heads, when the prophecy repeatedly asserts,

In our common version of this passage, perhaps the *grammatical* inaccuracy, of making a masculine pronoun agree with a neuter substantive, *αὐτὸς* with *θηρίον*, might be got over, by pleading the frequent grammatical inaccuracies which occur throughout the Revelation: though even that plea would be defective; for, had *θηρίον* been the subject of the clause, the greek idiom requires, that a different pronoun should have been used as well as a different gender, and that, instead of the masculine *αὐτός* of one pronoun, the neuter *τοῦτο* of another pronoun should have been employed. But such a strange physical anomaly, as that of making the *whole* symbolical Wild-Beast *his own* Revived Seventh Head, is absolutely indigestible: for, in the necessary decorum of Zöölogy, how can *any* Beast, whether tame or wild, be identified with *his own* Head?

The correct translation will exhibit no such monstrosity.

Here is the mind that hath wisdom. The Seven Heads are Seven Mountains, where the Woman sitteth upon them. Also they are Seven Kings. The Five have fallen: the One is: the Other hath not yet come; and, when he shall have come, he must remain only a little time. And (relatively to the Wild-Beast, that was and is not) he is also an Eighth: and he is one out of the Seven: and he goeth into destruction.

The explanatory reference to the Wild-Beast that was and is not, as he is so described in the preceding eighth verse, is strictly in point.

The Revived Seventh Head is the *apparently* Eighth King; for so, in chronological succession, he might *seem* to be: but, in special relation to the Wild-Beast thus charac-

that he has only *seven*: its subordinate error is the incredible theory that a new and distinct Roman Head commenced with Diocletian. Then comes the Papacy, which he would make the eighth *Head* (to adopt *his own* phraseology); though, if we may credit History, the Papacy never *was* a Head of the great secular Roman Empire. All this multiplied erroneousness has sprung from a not attending to the remarkable precision of the prophetic language. For what I am persuaded, if History is to be depended upon, are the *real* Seven Heads, and *no more* than Seven Heads, of the Roman Wild-Beast, see my *Sacred Calendar of Prophecy*, book v. chap. 4. § III. 2d Edit. It is quite monstrous to deem the Papacy a Head of which Mede himself very justly calls the SECULAR Beast.

terised, he is *really* no more than One out of the Seven. For the intermediate Non-Existence of the Wild-Beast, as a Type of the Roman Empire, is identical with the Circumstance of his Lying Dead for a Season by the violent sword-inflicted Slaughter of his Seventh Head: which Slaughter, after the previous contradistinguished Fall or Extinction of his other Six Heads, left him without a single *living* Head, and therefore, as the decorum of Zöölogical Painting required, perfectly defunct. Still, however, he was to revive out of this temporary Political Death: and the Revival would be effected by the Healing of the Head which had been smitten by a deadly wound. Thus the Wild-Beast was, and is not, and yet shall be present, since he is about to ascend out of the Abyss: and, in this revived state, he will go into utter destruction.

IX. From the preceding discussion, it will readily be understood, how the present Work stands connected with my *Sacred Calendar of Prophecy*. It may be viewed as a Supplement to the former Work.

So far as its *Nature* is concerned, it is essentially of the same *Character:* inasmuch as, connectedly with Prophecy, it treats of matters both past and present and future. But, in respect to matters future, it takes up the subject where my former Work left it: and thus ventures, though severely under the guidance of SCRIPTURE, to carry on the predicted Future State, whether of the Holy or of the Unholy, beyond the bounded limits of the present World.

In pursuing this investigation, it has been my object cautiously to avoid any deductions, which may not be fairly drawn from the PROPHETIC WORD OF GOD.

SHERBURN-HOUSE, *Oct.* 19, 1848.

CONTENTS.

SECTION I.

Preliminaries.

CHAPTER I.

Page

Introduction of the Subject.

Few persons can refrain from speculating on the Heavenly Bodies. . 3

I. Ancient Astro-Demonolatry and its offspring Judicial Astrology. 3

1. Ancient Astro-Demonolatry. 3

2. Modern Judicial Astrology. 3

II. These vanities are now swept away: yet, when we look upon the Heavenly Bodies, we can scarcely suppose them to have been created for nothing; and the question forthwith arises, Can they be the Many Mansions in the vast House of the Father, which are spoken of by our Lord? 4

III. If one of the Many Mansions be the place, which Christ will prepare for his Disciples, it seems natural to infer that the other Mansions are the Abodes of Holy and Happy Beings. . . 9

IV. Should these views prove, on examination, to have no warrant from Scripture, they must be promptly rejected. . . 10

CHAPTER II.

The probable origination of our Lord' phraseology touching certain Many Mansions in the House of his Father.

When Christ declared that there are Many Mansions in the House of his Father, he probably alluded, so far as phraseology is con-

Page

cerned, to the Many Small Chambers of the Temple: and, if this opinion be well founded, the allusion will tend to establish the ideal sense of the Declaration. 12

I. The Chambers, attached to the Temple, were the Many Mansions of the Earthly House of God viewed as a Whole. . . 12

II. In the familiar estimate of the Jews, as we may gather from Josephus and Philo, the Temple symbolised the Universe. . 13

1. Attestation of Josephus. 13

2. Parallel attestation of Philo. 14

III. The correctness of such a view seems to be confirmed by St. Paul. 15

IV. The same idealism pervades the machinery of the Apocalypse. . 16

V. Inference from the preceding statements. . . . 18

CHAPTER III.

The Intermediate State.

The Doctrine of an Intermediate State seems almost to have vanished from modern Popular Theology. 19

I. This appears from the usual popular language, when the death of either the holy or the unholy is spoken of. . . . 19

II. Such language, however commonly used, is not only unwarranted, but even contradicted by Scripture. . . . 19

1. The declaration of our Lord to the Penitent on the cross. . 20

2. The Parable of the Rich Man and Lazarus. . . . 21

III. The Scriptural Doctrine of an Intermediate State affords no warrant for the Popish Fable of a Purgatory: because, in truth, it is directly opposed to it. 22

CHAPTER IV.

The Resurrection of the Body.

Origen, in his work against Celsus, propounds some interesting Remarks, which bear upon an important part of the present Subject. 28

I. The Resurrection from the Dead, as taught in Holy Writ, is not as Pagan Philosophy contemptuously described it, the *Hope of Worms*. 28

II. Origen's mode of Reasoning on the necessity of the Re-union of the Soul and the Body. 29

III. Origen's Retort Courteous to Celsus. 30

IV. The old Tradition of Paganism, that the Earth is destined to be burned up and subsequently renewed, agreed with the scripturally predicted Conflagration and Renovation of the Globe. 33

V. This ancient Tradition, which was in no wise confined to the Stoics, seems to have sprung from a primeval revelation of the Fact by God himself. 34

CHAPTER V.

Page

THE CHARACTER OF THE WORLDS TWICE MENTIONED IN THE EPISTLE TO THE HEBREWS.

The Worlds, twice mentioned in the Epistle to the Hebrews, are, apparently, the same as the Many Mansions announced by our Lord. 39
I. The Worlds in question are Material, not Moral. . . 40
II. These Material Worlds seem to be no other than the whole Assemblage or Choir of the Spheres. 41
III. If this view be correct, we may deem the Worlds and the Many Mansions identical. 43
IV. The remarkable Statement of Philo. 44

CHAPTER VI.

THE INTENDED LINE OF ARGUMENT STATED IN DISTINCT PROPOSITIONS, AND ITS PRINCIPLES ENUNCIATED.

The intended Line of Argument will be more clear if its Nature be stated in distinct Propositions, and if its Principle be briefly explained. 45
I. The Series of Propositions. 45
1. The first Proposition. 45
2. The second Proposition. 48
3. The third Proposition. 48
4. The fourth Proposition. 48
5. The fifth Proposition. 48
II. The Principle of the Argument. 49

SECTION II.

SPIRIT AND MATTER.

CHAPTER I.

GOD ALONE IS A SIMPLE OR UNCOMBINED SPIRIT.

God is a Simple or Uncombined Spirit. 53
I. From the Simplicity of God as a Spirit, results his Invisibility. . 53
II. God's Spiritual Simplicity seems to be required by his Attributes of Omniscience and Omnipresence. 55
III. To create the Material Universe, God the Son clothed himself in a Material Body: and thus, from the beginning, was the Visible Declarer of the Invisible Father. But, in this Mediate

Page

Work of Creation, was associated that other Emanation from the Paternal Fountain of Deity through the Son, whom we call the Holy Ghost. 56

IV. Both the Son and the Holy Spirit clothed themselves in Material Forms. 59

1. The Material Form of the Son is the Human. . . . 59

2. The Material Forms of the Holy Spirit are two in number. . 60

(1.) One Form is that of a Dove. 60

(2.) Another Form is that of Fire. 61

V. The Deity is not only a Simple Spirit, but likewise the SOLE Simple Spirit. 62

VI. Accordingly, SCRIPTURE affords us no instance, and therefore no proof, of the existence of *any* Simple Spirit save God ALONE. 64

CHAPTER II.

MAN, IN HIS INTERMEDIATE STATE, AS WELL AS IN HIS PRESENT STATE, EXISTS, NOT AS A SIMPLE SPIRIT, BUT A SPIRIT COMBINED WITH MATTER.

In the Intermediate State of Man between Death and Resurrection, though the Soul is separated from the Body, it is still clothed in Matter of *some* sort, and therefore is not a Simple Spirit. . 66

I. Proof from the solitary essential character of the Deity. . 68

II. Proof from the Rëunion of Soul and Body in the Resurrection. . 69

III. The point, however, must be finally decided by the testimony of SCRIPTURE. 70

1. The Principle of the Argument from SCRIPTURE. . . 70

2. The Establishment of the Principle on SCRIPTURAL EVIDENCE. 72

(1.) Proof from the Visibility, and therefore Materiality, of the Vehicle, in which Samuel appeared, though his Spirit was disembodied. 72

(2.) Proof from the Visibility of the Spirit that appeared to Eliphaz. 87

(3.) Proof from the Visibility of Moses at the Transfiguration. 89

(4.) Proof from the mutual Visibility, ascribed to Abraham and Lazarus and the Rich Man while severally in the two Compartments of Hades or Sheol. . . . 91

CHAPTER III.

MAN, AFTER THE RESURRECTION, WILL EXIST IN A SOLID MATERIAL BODY: ALTHOUGH, IN CONSTITUTION, THAT BODY WILL CONSIDERABLY DIFFER FROM HIS PRESENT BODY.

The Condition of Man, when his Spirit is re-united to his Body. . 95

I. St. Paul's Reply to the Infidel Question: *With what Body do they come?* 96

1. The Apostle answers the Objection, by denying its Premises. . 97

Page

2. He further explains the very process of the Resurrection. . 98
3. The explicitness of what is revealed. 100
(1.) The Localities of the New Body. 100
(2.) The Peculiarities of the great Change. . . . 102
II. Our Future Bodies will resemble the glorious Body of Christ. . 103
1. The Transfiguration. 103
2. Our Lord's Body had a capability of being divested of its glory. 104
3. Our Lord's Body had a capability of changing from Material Solidity to Material Tenuity. 105
4. Our Lord's Body possessed the power of sudden and rapid locomotion. 106

CHAPTER IV.

ANGELS, LIKE MAN, IN ALL HIS THREE SUCCESSIVE CONDITIONS, ARE SPIRITS COMBINED WITH MATTER.

The glorious Body of Christ is the Exemplar of the glorious Bodies of both Men and Angels. 109
I. The Bodies of the Angels, being Material, are capable of being seen and felt. 110
1. Proof from the visit paid to Abraham by three Celestial Intelligences. 110
2. Proof from the appearance of Angels to Jacob. . . 113
3. Proof from the apearance of Angels to Daniel. . . 116
II. The Bodies of the Angels, though capable of appearing like those of mere Men, are capable also of being invested with great and terrible glory. 117
1. Proof from the appearance of an Angel to Daniel and from the appearance of the mighty Angel in the day of Christ's Resurrection. 118
2. Proof from the appearances to the Women at the same time. . 119
3. In all these cases, the Form of the Angels, however terrible, was that of Men. 121
III. The Bodies of the Angels can be either visible or invisible. . 121
1. Proof from the Exemplar Body of the great Archangel or the Divine Angel of Jehovah, in the history of Balaam. . . 122
2. Proof from the Bodies of the Armed Hosts, in the history of Elisha. 124
3. Proof from a case, in the History of St. Paul. . . 125
4. Proof from a case in the history of the three young Israelites. 125
IV. The Bodies of the Angels, like the Body of their great Exemplar, are capable of such rarefaction, as to pass through doors and walls unobstructedly. 130
1. Proof from the History of St. Peter. 131
2. Proof from the history of St. Paul. 133
V. Angels can pass with the rapidity of lightning, from one place to another. 134

SECTION III.

The Locality of the Various Heavens or Many Mansions spoken of by our Lord.

CHAPTER I.

Page

The Locality of the Future Heaven appointed for Man.

The common idea of Heaven is: that it is some one *single* Place, fixed in some *one* undefined Locality. Yet there are scriptural grounds, on which we may establish the definite and distinct Locality of *our* Future Heaven. 139

I. Argument from scriptural conclusions already drawn. . 141

1. An Abode, suited to Spirits clothed in Matter, must itself be Material. 141

2. The ground of this position. 142

II. Argument from Physical Phenomena as connected with scripture. 142

1. The Bible commences with denying the Eternity of Matter. . 144

2. The Mosaic Cosmogony. 145

(1.) This Cosmogony respects, exclusively, the Sphere of the Earth. 146

(2.) The Earth was brought to perfection out of a pre-existent Chaos. 148

(3.) The Fall of Man produced a Curse upon the Earth. . 149

III. Inference from the preceding remarks. 151

CHAPTER II.

The Mosaic Cosmogony.

Discussion of the Mosaic Cosmogony, so far as required by the present subject. 153

I. Translation and paragraphic division of the Cosmogony down to the end of the Fourth Day. 153

1. The Chronological Antecedents of the Cosmogony. . . 156

2. The Cosmogony itself. 159

(1.) Operations of the First Day. 159

(2.) Operations of the Second Day. 160

(3.) Operations of the Third Day. 160

(4.) Operations of the Fourth Day. 162

II. Critical Vindication of the proposed Translation. . . 164

1. The different results of the common Translation and the proposed Translation. 165

(1.) Results of the common Translation. . . . 166

(2.) Results of the proposed Translation. . . . 166

2. Import of two hebrew verbs employed by Moses. . . 166

3. Import of Gen. i. 14. 167

4. That the Heavenly Bodies already existed, is proved by the eyes of fossilised animals. 168

5. The Basis of the Argument is the geologically ascertained progress of the Earth to Perfection through all its successive changes. 169

CHAPTER III.

Page

THE SORTING OF PROPHECY A NECESSARY PRELIMINARY TO THE ADDUCTION OF THE DIRECT TESTIMONY OF SCRIPTURE TO THE LOCALITY OF MAN'S FUTURE HEAVEN.

The necessity of Sorting those prophecies, which, in much the same phraseology, speak of a Future Coming of Christ. . . 171
I. Statement of the case. 172
II. Prophecies, which announce a Coming of Christ, do not, of necessity, respect his Proper Second Advent to judge the quick and the dead. 173
III. The Rationale of the distinction between two Classes of Prophecy. 176
IV. Two Canons laid down for the sorting of the two Classes. . 179
V. Application of the Canons. 183
1. Prophecies assigned to the First Class. . . . 185
2. Prophecies assigned to the Second Class. . . . 185
VI. There is no scriptural instance of a Wicked Nation or Community being judicially destroyed at the Proper Second Advent. 186
VII. A discussion of the era of the Judicial Destruction of the Man of Sin. 188
VIII. The period which intervenes, between the Commencement of the Apocalyptic Thousand Years, and the proper Second Advent. 197
1. Character of the Thousand Years. 197
2. The further removal of the pristine Curse. . . . 200
IX. The Great Apostasy, and the Formation of an extensive Anti-christian Confederacy, at the close of the Thousand Years. . 201
1. The War and Judicial Destruction of the Confederacy. . 201
2. The proper Second Advent and the Dissolution of the present Earth. 203

CHAPTER IV.

THE DIRECT TESTIMONY OF SCRIPTURE TO THE LOCALITY OF MAN'S FUTURE HEAVEN.

We may now proceed to the Direct Testimony of SCRIPTURE in regard to the Locality of Man's Future Heaven. 206
I. The last event in the Apocalypse must be the last great change, to which our Earth will be subjected. 206
1. The Dissolution of our Earth by Fire is not its Annihilation. . 208
2. Objection made and answered. 212
II. The Prophecy of St. Peter respecting the Fiery Dissolution of the Earth. 213
1. This prophecy is fatal to the Scheme, which would place the proper Second Advent of Christ *before* the Thousand Years. . 214
2. This prophecy announces a Rëorganisation of the Earth after its Dissolution by an Universal Deluge of Fire. . . 221

Page

III. Various passages, both in the OLD and in the NEW TESTAMENT, relate to this Final Perfecting of the Earth, as the future Local Heaven of the Saved, no less than the two leading predictions of St. John and St. Peter: but only one of them shall be noticed; that which occurs in the Epistle to the Romans. . 225

1. In this passage, the rendering *Creation*, ought to have been uniformly employed. 227

2. By the term *Creation*, we must understand the *Earth with its circumambient Atmospheric Heaven*. 227

3. This Material Creation will be ultimately delivered from the Curse. 228

4. The nature of the Deliverance here promised. . . 229

5. By its Fiery Baptism and its Deliverance from the Curse, the Earth will be fitted for the Beatific Abode of the Children of God. 230

CHAPTER V.

THE RAPTURE OF GOD'S PEOPLE, AND THE ORDER OF THE LAST EVENTS ACCORDING TO SCRIPTURE.

The Escape of the Faithful Servants of God in the great Mundane Conflagration. 232

I. The revealed Mode of their Escape. 232

II. The Order of Events according to SCRIPTURE. . . . 234

CHAPTER VI.

THE LOCALITY AND APPROPRIATION OF THE MANY HEAVENLY MANSIONS IN THE HOUSE OF THE FATHER.

As the Saints, after the Resurrection, will have a definite Material Abode: so, analogously, we may conclude, that the same will be the case with the various Armies of the Holy Angels. . . 239

I. The Earth, when renovated and thus prepared by the Lord, will be that one of the Many Mansions, which is destined to be the Heaven of Man. 240

II. If the Sphere of the Renovated Earth will be *one* of the Many Mansions, analogy requires, that the other Spheres should be the *other* Mansions severally appropriated to the Angelic Hosts. . 242

III. Yet the various Occupants of the Many Mansions are not so confined, each to his own proper Mansion, as to be incapable of moving from Orb to Orb. 244

1. There is, however, no warrant in SCRIPTURE, for the idea of special or guardian Angels, severally attached to Men in their present state. 245

(1.) Remarks on the passage in Heb. i. 14. . . . 246

(2.) Remarks on the passage in Matt. xviii. 10. . . 246

(3.) Remarks on the narrative in Acts xii. 12—15. . . 246

2. The Angels, in their several Mansions, are arranged in due subordination. 249

3. Conclusion. 251

CHAPTER VII.

Page

THE LOCALITY OF THE PLACE OF PENAL CONFINEMENT PREPARED FOR THE DEVIL AND HIS ANGELS.

Inquiry, whether SCRIPTURE affords any intimation of the Locality of the Penal Abode, which our Lord describes as being *prepared* for the Devil and his Angels. 251

I. The *prepared* Prison of the Fallen Angels is the strict counter-element to the *prepared* Kingdom of the Blessed. . . 251

1. The two, being counter-elements, must be understood homogeneously. 251

2. This being the case, it seems to follow, that their respective Preparations must proceed *pari passu*. 254

3. From a Comparison of SCRIPTURE with SCRIPTURE, we gather, that the space within the solid shell of the Renovated Earth will be the Scite of the Penal Prison of the irreclaimable Wicked. . 255

4. An Idea of the magnitude of the Space is the most distinctly formed from arithmetical figures. 256

5. Practical Remark. 259

II. The word *Diabolus* or *Devil*, as applied to a Fallen Angel, never occurs plurally in any part of the New Testament. . . 259

1. The difference between *Devil* and *Demon*. . . . 261

(1.) The use of the word *Demon* in a good sense. . . 261

(2.) The use of the word *Demon* in a bad sense. . . 262

2. The ancient and true belief of Justin and Athenagoras, that the Evil Demons of the New Testament were the Disembodied Souls of Wicked Men. 263

III. Though the word *Devil*, as applied to a Fallen Angel, occurs only in the singular number; yet, from SCRIPTURE, we have sufficient proof of a Plurality of Fallen Angels. . . . 264

1. Proof from Psalm lxxviii. 49. 266

2. Proof from Matt. xxv. 41. 266

3. Proof from Rom. viii. 38, 39. 267

4. Proof from Ephes. vi. 11, 12. 268

5. Proof from Coloss. ii. 14, 15. 269

6. Proof from Ephes. iii. 10. 270

CHAPTER VIII.

THE CONNECTION OF THE SIN OF SATAN WITH THE LOCALITY OF HIS PREPARED PENAL DUNGEON.

The future Locality of the Prison, prepared for the Fallen Angels, is connected with the Delegated Sway, which Satan, anterior to the Fall of himself and his Angels, bore over one of the Many Mansions in the House of the Father. 275

I. Man was created to occupy the Place, which Satan and his Rebellious Angels had forfeited. 276

1. The Morning of our Planet, as prepared for Man. . . 277

Page

2. Its previous reduction to a chaos from a state of Perfection, which it had attained after many successive geological revolutions. 278
(1.) The reason of its reduction was the Sin of the Apostate Angels. 279
(2.) The Official Character of Satan, according to Scripture. . 281
3. The perfected Earth, before its penal reduction to Chaos, was the Vice-Regal Kingdom of Satan. 281
II. The Principle, which led to the Rebellion of Satan, was Pride. . 283
1. The Mode, in which the Pride of Satan operated. . . 287
(1.) The characteristic Name appropriated to him. . . 287
(2.) Confirmative Comment on the First Chapter of the Epistle to the Hebrews. 289
2. The light thrown by this passage on the present inquiry. . 291
(1.) When the Son had accomplished the Work of Creation, all the Angels of God were charged to worship him. . . 292
(2.) The Divine Command was forthwith obeyed by Millions of Holy Spirits. 293
(3.) Yet, in one Orb, there was an exception. The great Vice-Regal Angel Satan, with his subordinate associates, refused to join in the worship of the Son, which was required of them. 294

CHAPTER IX.

THE ENDURING CONTEST OF THE ARCHANGEL AND HIS REBELLIOUS ASSOCIATES FOR THE SOVEREIGNTY OF OUR EARTHLY PLANET.

Our Earth is the Theatre of a long-protracted Contest between Christ and Satan. 297
I. The special weapon of Satan is Infidelity in all its modifications. 297
1. The Fact of such an Antagonism is impressed upon the History of the World. 298
2. The ground of Satan's persevering Malignity to Man. . . 299
3. The Progress of the Contest, through all its duration, to its close. 301
II. The constant Mortification of the Pride of Satan. . . 309
1. First instance. 310
2. Second instance. 310
3. Third instance. 311
III. When Satan lost his Moral Holiness, he did not *therefore* lose his physical Angelic Faculties, though they might be impaired. 312

SECTION IV.

The Intermediate State and its Sequel.

CHAPTER I.

Page

The Existence of an Intermediate State of Consciousness.

By a strict scriptural necessity, the Existence of an Intermediate State of Consciousness has always been held in the Church. . 319

I. The Condition of the State depends upon the Character of the Individual. Hence it is consistently represented to us as divided into two compartments. 320

II. But, though such be the *Condition* of the State, our Divines, with the exception of Bishop Horsley, have not entered upon the question of its *Locality*. 322

III. In the case, however, even of Horsley himself, the matter has been only partially examined: for the Intermediate State of the Fallen Angels has been altogether pretermitted. . . 323

CHAPTER II.

The Locality of the Intermediate State of the Fallen Angels.

The Intermediate State of the Fallen Angels, *chronologically*, occupies the period between their Apostasy and their Final Consignment to the Prison of Gehenna. Its *Locality*, during that period, is the point now to be considered. 325

I. We have no evidence in Scripture to prove, that the Fallen Angels, during their intermediate Term of Existence, are *locally* confined in the Division of Hades appropriated to Evil Human Spirits. 325

II. On the contrary, we have, from Scripture, abundant proof: that, save the Thousand Years of Satan's Imprisonment before the Formation of the last great Antichristian Confederacy, they are *locally* at liberty during the whole of their Intermediate State; and that the Ordinary Locality of that State is this present Earth and its surrounding Atmosphere. . . . 327

1. Proof from the Original Temptation by Satan in the form of a Serpent. 328

2. Proof from Satan's own statement, as recorded in the Book of Job, that he freely walks up and down in the Earth. . . 328

3. Proof from the exactly concurrent declaration of St. Peter, that the Devil walketh about, seeking whom he may devour. . 329

4. Proof from the recorded Fact of Satan's Personal Resistance of the Angel of Jehovah, in the very Temple of God. . . 330

5. Proof from Satan's recorded Temptation of Christ. . . 331

Page

6. Proof from the Titles bestowed, in SCRIPTURE, upon Satan. . 332
7. Proof from the Power of the Air being ascribed to him. . 332

III. These proofs from SCRIPTURE fully establish the Locality of the Intermediate State of the Fallen Angels to be this Earth, and its Atmosphere. 333
1. In mercy, we are not allowed to *see* them. . . . 333
2. But there is no physical impossibility of their actually, with God's primitive permission, becoming, like the Holy Angels, visible. 333

IV. Since the Canon of SCRIPTURE was closed, we, no longer, have, from time to time, any specific accounts of the Local Movements of Satan: but, still, we are, by SCRIPTURE, not left in the dark, as to his continued and systematic agency through the medium of Antichristian Earthly Powers. 334

CHAPTER III.

THE LOCALITY OF THE INTERMEDIATE STATE OF DISEMBODIED HUMAN SPIRITS.

The Locality of the Intermediate State of the Human Race is, by SCRIPTURE, determined to be in the Region denominated *Hades* or *Sheol:* and that Region is described, as being beneath the Surface of the Earth. 338

I. Proof from the Facts connected with Saul's consultation of the Pythoness of En-Dor, as recorded in the OLD TESTAMENT. . 339
1. The language of Saul to the Woman demonstrates the prevalence of the belief throughout Israel, that the Souls of the Dead, while in Sheol, occupied a Subterranean Region. . 340
2. But the recorded SCRIPTURAL NARRATIVE yet further demonstrates that universal belief to have been correct. . . 340

II. Proof from the parallel decision of the NEW TESTAMENT. . . 342
1. The language of St. Paul in his Epistle to the Romans. . 342
(1.) Expository Reasoning of the Apostle. 342
(2.) The Questions are taken from the Book of Deuteronomy. 343
2. The language of two cognate passages in the Apocalypse. . 345
3. The declaration of St. Paul in his Epistle to the Philippians. . 346

III. The Antiquity of the opinion shewn from the language of Jacob, when he supposed Joseph to have been devoured by a wild beast. 346
1. The proper translation of the passage. 346
2. The language of Jacob according to the proper translation. . 347
3. Light thrown upon a peculiar Scriptural Expression. . 348

CHAPTER IV.

THE DIVISION OF THE LOCAL HADES INTO TWO DISTINCT COMPARTMENTS.

The Division of Hades into two distinct Compartments is a fact established by Christ's Parable of the Rich Man and Lazarus. . 350

Page

I. Our Lord assumes the universally believed Fact to be the Truth: and thus authoritatively establishes it. 350
II. He further reveals to us the Division of Hades into two Compartments, severally allotted to Holy Souls and Unholy Souls. . 351
III. To good men, the revelation is most highly consolatory. . . 351

CHAPTER V.

NOTICE OF A POSSIBLE OBJECTION TO THE PRECEDING CONCLUSIONS.

It may be objected: that, by the old Pagans, *beneath the Earth* was understood to mean, not *centrically within the Earth*, but only *beneath that lower Surface which we know to be occupied by our antipodes*. 355
I. The objection, if founded on a truth, still does not apply to a Proof deduced from SCRIPTURE *exclusively*. 355
II. The evidence of SCRIPTURE demonstrates, that *beneath the Earth* means *centrically within the Earth*. 357
1. The Prayer of Jonah. 357
2. Our Lord's Appropriation of part of Jonah's history. . . 358
III. Mystical Intercommunion of the Earth and the Noëtic Ark. . 359

CHAPTER VI.

THE CHARACTER OF THE ANGELS MENTIONED BY ST. JUDE AND ST. PETER.

Much additional light is thrown upon the Locality of the Intermediate State of the Human Race by the character and punishment of the Angels, mentioned, in two parallel passages, by St. Jude and St. Peter. 361
I. The proper grammatical construction of St. Jude's language. . 367
1. It demonstrates: that these Angels were Human Beings, who once lived upon Earth: and it identifies them with the apostatic Sons of God, who are said by Moses to have espoused the Daughters of Men. 368
2. They are stated, to have kept not their own Principality, but to have left their proper Habitation. 370
(1.) The original Principality and Habitation of the Sacerdotal Children of Seth. 370
(2.) The result of their Intercourse with the abandoned Cainites. 372
3. The curious statement of Sain Aben-Batrich. . . . 374
II. The nature of the punishment inflicted on these Angels. . 377
1. Their first point of difference from Satan and his Angels. . 377
2. Their second point of difference. 378
3. Their third point of difference. 380
4. The difference in their condition, viewed collectively. . . 382
III. The Final Result of the entire Discussion. . . . 383

CHAPTER VII.

Page

THE SEQUEL TO THE INTERMEDIATE STATE.

The Sequel of the Intermediate State, as it regards the Material Disposition of the two Compartments of Hades in the Universal Conflagration of the Globe at the Day of Judgment. . . 385

I. From neither Compartment of Hades is there any possibility of exit, save by the special appointment or permission of God. . 385

1. Shown from the case of Holy Human Spirits. . . 386

2. Shown from the case of Unholy Human Spirits. . . 387

(1.) The Demons, who were permitted to emerge from Hades in the name of our Lord, were employed by Satan, rather than his own Angels of higher dignity, to occupy and torment the Bodies and Souls of the Demoniacs. . . 387

(2.) When greater and more important work was to be done, he reserved it for his own agency. 387

II. The Tartarus of Hades is Hell commenced, and the Paradise of Hades is Heaven commenced. In each case, this is obviously a *moral* commencement. But, in the case of Tartarus, it is also a *physical* commencement. 388

1. As the Tartarus of Hades, during the Intermediate State, is Hell commenced both *morally* and *physically:* so, in the Day of Judgment, when the Material earth is burned up and dissolved; it will become Hell completed both *morally* and *physically*. 389

(1.) Tartarus will, even *physically*, become Hell or Gehenna. . 389

(2.) Proof by a comparison of SCRIPTURE with SCRIPTURE. . 390

2. When the Saints, who have been caught up to meet the Lord in the air, shall descend to take possession of the Renovated Earth, the Place which Christ promised to prepare for them; the *moral* character of the Paradise of Hades will remain so completely impressed upon that blissful Mansion, that Revelation could employ no more fitting imagery to represent their Heaven, than a description manifestly borrowed from the Primeval Paradise. 393

CHAPTER VIII.

SUPPLEMENTAL STATEMENTS AND OBSERVATIONS.

There are some matters, with which I have not presumed to meddle, because I have no SCRIPTURAL EVIDENCE touching them. Yet they may here be briefly noticed. We may *conjecture* respecting them: but in the silence of SCRIPTURE, we can do *nothing more* than conjecture. 396

I. The Heaven or Mansion of Enoch and Elijah, whose souls were never separated from their bodies. 396

II. The Heaven or Mansion, whither the Saints, who rose again in the Body when our Lord expired on the Cross, were translated,

Page

after they had gone into the Holy City, and had been seen by many. 397

III. St. Paul's Paradise and third Heaven, to which severally he was translated or transported either in the flesh or out of the flesh. 398

1. The Paradise of the Apostle. 399

2. The third Heaven of the Apostle. 400

CHAPTER IX.

General Summary.

It may be useful to close this Discussion with a General Summary or Recapitulation. 403

I. Our Lord declares: that, in the House of his Father, there are Many Mansions. Hence arises the question, what we are to understand by these numerous Mansions, and where is their Locality. 403

1. Some of the Early Ecclesiastical Writers have supposed the term to be used for the purpose of expressing the different degrees of glory, which will be attained by different Classes of the Redeemed. But this opinion cannot be supported consistently with the context. 404

2. As *one* of the Many Mansions is the destined future Heaven of the Redeemed Human Race, so the *other* Mansions must be other Heavens variously allotted to the several Armies of the Holy Angels. 405

II. The destined Mansion, which our Lord Promised to prepare for his faithful People, will be the Renovated Earth. Therefore, we may conclude, that the other Spheres do not stand empty, but that they are Heavens analogous to the Renovated Earth. . 406

III. Our Earth, from first to last, is the exclusive Theatre of all that concerns the Human Race. 406

1. Previous to the Six Demiurgic Days, and anterior to the penal reduction of the Earth from Perfection to a Chaos, it was the Vice-Regal Mansion of Satan and his subordinate Angels. Hence, analogously, the other Spheres will be the Vice-Regal Mansions of other great Angels with their subordinates. . 406

2. When Satan rebelled, he was ejected: and his Vice-Regal Sphere was reduced from its previous state of Perfection, to a Chaos. 407

3. But the ruined Planet was restored: and Man was installed, as its delegated Sovereign, in the place of Satan. . . 407

4. Thus the blank in creation was filled up, which his rebellious affectation of Independence had caused. 407

IV. Hence arose the long-protracted Contest for the Sovereignty of our Earth, between the great Archangel Christ and his rebellious Vassal Satan. 408

Page

V. The Locality of the Intermediate State of Satan and his Angels, during the period between their ejection from their proper Heaven and their final detrusion into Gehenna. . . 410

VI. The Locality of the Intermediate State of Man, during the period between Death and Judgment. 411

VII. The Conflagration of the present Earth. . . . 412

VIII. The Formation of the New Earth. 413

IX. This our Planet, from first to last, is the stage of the unremitting Contest between Christ and Satan. . . . 418

X. Conclusion. 421

SECTION I.

PRELIMINARIES.

CHAPTER I.

INTRODUCTION OF THE SUBJECT.

FEW persons, I suppose, even though they may not be scientific astronomers, have refrained, under one aspect or another, from speculating on the Heavenly Bodies.

I. This, accordingly, has been the case, both in ancient and in modern times.

1. Ancient Paganism associated them with its Demonolatry or Hero-Worship: and pronounced, that the Deified Souls of the illustrious Ancestors of Mankind, in the successive antediluvian and postdiluvian Families of Adam and Noah, were translated to them; from which lofty Mansions they were held to look down upon this Sublunary World, influencing the actions and presiding over the fortunes of their posterity[1].

2. Hence, at a later period (for Mythology in one age becomes Romance in the next, and is finally degraded into Nursery Tales in the third), arose the fancies of Judicial Astrology: in which the Stars, according to their various positions and combinations at the birth of an individual, were thought

[1] See my Origin of Pagan Idolatry, book i. chap. 1.

subsequently to influence the whole of his life; and, by what was called the Calculation of his Nativity, it was even pretended to foretell the various matters which were destined to befall him[1].

II. These vanities are now swept away: but, still, room is left for speculations of a graver cast.

Thus, when I see the wonderful precision of the

[1] On this curious topic, I may perhaps be allowed to repeat a confirmatory statement, which I have already given elsewhere.

The notion, that the Stars looked down from Heaven upon the affairs of mortals, was of great antiquity and of wide prevalence.

"There were first," as the old Phœnician Theology assures us, "certain living creatures devoid of sense: from which were produced living creatures possessing intelligence. These were called ZOPHASEMIN: that is to say, *Speculators of the Heavens*. They were, in form, like eggs: and, out of the Chaotic Mixture, shone forth, the Sun and the Moon, the Stars and the great Stars."

I. The Zophim or Speculators, mentioned in Numb. xxiii. 14, as having a sacred field or inclosure on the top of their High-Place Mount Pisgah, were clearly, I think, the Zophasemin or Zophe-Shamaim of the Phœnicians and their neighbours the Canaanites and Moabites and other nations of Palestine. They were the Stars, both planetary, and fixed, associated with those Leaders of the Host of Heaven, the Sun and the Moon. The whole were supposed to be animated *intellectually;* a notion, which, as we learn from Cicero, had spread also into the West: and, thence, they were believed to survey and to influence, from their lofty stations, the affairs of mortals.

In the old Phœnician Theology, the *progress* of this curious superstition is, correctly (I believe), though covertly, set forth.

From their wonderful order and spherical conformation, the Heavenly Bodies were imagined to have been, in their first condition, oviform living creatures, possessing *sensation* indeed, but devoid of *intelligence*. Next, however, they became a class of living creatures, possessing *intelligence* superadded to *sensation*.

This fancied change in the character of the Stars originated, very consistently, from the ideal progress of Postdiluvian Idolatry.

At Babel, on principles closely allied to the Metempsychosis and yet with a perpetual reference to the promised Great Deliverer, the early Patriarchs, antediluvian and postdiluvian, were systematically elevated to the rank of Demons or Hero-Gods. These, as Hesiod tells us, became, through the counselling of mighty Jove (a character compounded of

Great Creator even in the smallest objects, and when I cannot but discern the admirable adaptation of every minute particular to its own proper end:

Ham and Cush and Nimrod), beneficent Demons, hovering over the Earth, the guardians of mortal men; beings, who clad in thin air and flitting about in all directions, take cognizance of deeds both just and unjust.

But Speculative Superstition did not stop short with this first form of Idolatry. Its further progress was through the medium of perverted Astronomy. The Hero-Gods, who, for a season, had only hovered over the Earth, were next supposed to be translated to the Stars: which thus became their vehicles; and which, in a manner, were identified with themselves. For the actual existence of such a notion, Cicero appeals to the whole Host of Heaven: which, in the various Constellations, to say nothing of single Planets, is tenanted by illustrious individuals, who once flourished in our nether world, but whose Souls, for their exceeding merits, were, after death, translated to the Sphere. The same speculation, as we learn from Plutarch, was also familiar to those masters of the Greeks, the mythologising Egyptians: for he tells us, that the dead bodies of Osiris and the other gods were carefully embalmed and laid up with the Priesthood, but that their souls shine in Heaven as Stars; that of Isis, for instance, in the Dog-Star, that of Horns in Orion, and that of Typhon in the Bear.

At this point in the advance of superstition, the sidereal living creatures of Phœnician Theology became *intelligent* as well as *sensitive*. They were now animated and ruled by the friendly Hero-Gods, once mortal men like ourselves. Thus they assumed the character of Zophim or Zophe-Semin: and, as Speculators of the Heavens, they looked down upon human affairs, ever influencing and moderating and directing them.

II. To this ancient and widely prevalent superstition, we have a plain reference in the Song of Deborah.

The kings came: they fought. Then fought the kings of Canaan; in Taanach, over the waters of Megiddo. BUT *the gain of silver they took not. From the Heavens, they fought: the Stars, from their lofty places, fought along with Sisera.* YET *the river Kishon swept them away.*

In a fine strain of contemptuous irony, the inspired Prophetess, a matter very usual in the Hebrew Scriptures, alludes to the Astrological Consultation of the Stars, and to the full consequent belief, by the army of Sisera, that the intelligent Zophe-Semin were propitious to their General.

The Kings of Canaan fought: but they fought without profit. They

I feel it impossible to believe, that the probable Innumerability of Spheres, scattered through boundless Space, can all, by Supreme Wisdom, have been created, for absolutely no other purpose, than, with something like the ἀνήριθμον γέλασμα of Eschylus, bootlessly to twinkle forth their unfruitful inutility; I feel it impossible to believe (unless, indeed, there be some of those spheres as yet only in the progress of what may be called Geologic Formation), that

fought, indeed, confidently: for they fought from the very Heavens themselves! The Stars, no doubt, from their lofty places, fought on the side of their devout worshipper Sisera! Yet all was of no avail. The river Kishon, miraculously swelled by an unexpected flood, swept away the miserable remnant of his mighty Host, when, before Barak, the Lord had discomfited Sisera and all his chariots and his whole armament with the edge of the sword. Compare Judg. iv. 15, 16; v. 21.

III. It is easy to perceive, that, from this thoroughly pagan source, sprang the crazy reveries of Judicial Astrology, which, down to a comparatively late period, were implicitly believed to have their foundation in solid physical truth. I say *physical:* for the principle of *intellectuality*, which was the very ground-work of the heathen superstition, had been so entirely forgotten, that it does not seem to have at all entered into the theory of our mediæval or postmediæval Sidrophels; a lucky circumstance, which, I suppose, exempted their science from the charge of an unhallowed dealing with evil spirits. They pronounced, indeed, the Stars to influence human affairs: and they pretended to calculate nativities from them. But, then, so far as I can find, they did not proceed upon any supposition of a *spiritual intellect* in the Heavenly Bodies. On the contrary, they built upon certain results, which were thought to proceed *physically* from their conjunction or opposition or any other fanciful combination. A superstition will often continue to exist *practically*, when its real *theoretic* groundwork is altogether forgotten.

IV. I have given what I believe the correct translation of a remarkable portion of the Song of Deborah, because it has often been adduced, by the votaries of Astrology, as affording a scriptural recognition of the reality of their favourite Science. The truth is, that Scripture here does the very reverse. It mockingly exhibits Sisera, as believing that the Stars in their courses fought on his side: and then infers the vanity of such pagan speculations from the fact, that that General and his Host were wholly discomfited. Note by the Editor of *Lethè*, a noble Poem of the late Sophia Woodrooffe. p. 194, 199.

their collective character, unlike the particular character of our own Planet, is that of containing only antres vast and deserts idle; in short, I cannot bring myself to believe, that, with objectless inaptitude, they are, one and all, totally empty of Intelligences qualified to comprehend and to promote the gracious designs and wise purposes of their Benign Creator.

At the same time, when I reflect upon the Absolute Purity of God, I find it equally impossible to believe: that Evil *universally* prevails throughout the WHOLE of his Works, as we know it *particularly* to prevail in this single Planet of ours. Mysterious and incomprehensible as may be the *Origin* of Evil, I feel instinctively persuaded, that its *Occurrence*, as we see it here, is the *Exception*, not the *Rule*. And, on such a principle, my belief is: that, amidst Myriads of Spheres, our World is the *sole* Exception.

This belief of mine is not purely gratuitous or arbitrary: it rests *negatively* on the authority of SCRIPTURE. We read not *there* of any Evil, save Diabolical and Human. Consequently, we have *no right*, or at least *no ground*, to assume the existence of Evil in any other Class of created Moral Agents. Through the aid of a prodigious extension of the Telescopic Power, it has now, apparently, been ascertained, that the Moon is uninhabited, and furthermore that it is in what seems to be a chaotic state: and, yet additionally, from that wonderful law of certain severally proportionate fixed intervals between the various Orbits of our Planetary System which has now been discovered to exist, it is highly

probable, that the numerous small Asteroids, which revolve in nearly a common Orbit between Mars and Jupiter, are the rounded Fragments of a large Sphere, which, by the law of intervals, once subsisted between those two Planets, and which some mighty internal convulsion shattered into the small Asteroidal Fragments recently discovered by modern Science. But, in the silence of SCRIPTURE, neither of these cases can be legitimately adduced, as indicating the successive Existence and Punishment of Moral Evil in other Orbs than our own. We know not, that the Phenomena, afforded by the Moon and the Asteroids, may be any other than simply the Progress of Geologic Formation in Modes either similar or dissimilar to that which has characterised our Earth: and, certainly, a World or Worlds in the mere Progress of Material or Mechanical Arrangements, if such be the case with those Heavenly Bodies, can afford, in the silence of SCRIPTURE, simply and *per se*, no valid proof either of the past or of the present Existence of Moral Evil within their several limits.

How, then, are we to view the stupendous multitudes of those Spheres, whether planetary or stellar, which Astronomy reveals to us?

What are they?

For what purpose were they created?

When questions such as these occupy my mind, I recollect the authoritative saying of our Lord: IN MY FATHER'S HOUSE ARE MANY MANSIONS. And, forthwith, I am involuntarily led to ask: Can these MANY MANSIONS be the MANY SPHERES? Have we any well grounded analogy, from which we may

argue onward? Can the HOUSE of the Father, which contains these MANY MANSIONS, be any other, than the IMMENSE MUNDANE HOUSE of God, the REAL TEMPLE of the Omnipresent?

Plainly, the MANSIONS, or, as the strictly correspondent Original runs, the MONÆ, are no mere Temporary or Occasional Dwellings; but Fixed and Definite Abodes: nor yet are they Abodes *simply;* but Abodes, as the context shows, of Holy and Blessed Intelligences.

III. It has been thought that the imagery, employed by Christ, has been borrowed from the numerous small Chambers or Mansions, which were attached to the outer wall of both the Temple and the Oracle round about[1].

This is not improbable: but the context shows, that the Mansions, of which our Lord spoke, must, *literally*, be sought for elsewhere; that they are upon a far larger scale; and that they belong to a far more ample House of God. *I go*, said he, *to prepare a* PLACE *for you.* So spake he to his Disciples, when about to depart from them. But, assuredly, the promised PLACE could not be one of the small Chambers attached to the Jewish Temple. Doubtless, it is *one* of the *many* Mansions in the true House of the Father. If, then, *one* of the *many* Mansions, now unprepared, is, in God's own appointed time, hereafter to be prepared, for his Faithful People: analogy seems to require, that the *others* of these *many* Mansions, all of them, at least, that are *now* prepared, should have similar tenants.

[1] 1 Kings vi. 5—10.

But what can these similar tenants be, similar in holiness and similar in happiness, save the various Armies and Hierarchies of the Blessed Angels: those Angels, respecting whom our Lord says, that, hereafter, we shall be like them and equal to them?

I may add: that, when Christ spoke of Many Mansions in the House of his Father, he used language which would convey ideas familiar to the Jews. They did, indeed, preposterously distort such ideas, that so an agreement might be produced with the numerical precision of their Cabala: but, still, the ideas were there. In Paradise, say the Rabbins, there are Seven Mansions, which are each twelve thousand miles long, ten thousand miles broad, and ten thousand miles high[1]. This is mere grotesque: but, still, grotesque may overlay a germ of truth.

IV. For such opinions as I have stated, is there any warrant in SCRIPTURE, beyond an inference from our Saviour's declaration, that in his Father's House are many Mansions?

I think there is. But, still, I would here take my stand. With the Church of England, I maintain: that nothing is, *bindingly*, to be received and believed as an Article of Faith, unless it can be proved by most certain warrants of HOLY SCRIPTURE.

No doubt, there may be a difference of opinion, as to whether my Views can, or can not, be thus substantiated: but the sound Protestant Principle itself remains unaltered. If the Proof from SCRIPTURE

[1] Moses Haddarson in Gen. ii. 9. apud Whitby.

breaks down, let the whole be rejected as the Baseless Fabric of a Vision: or, should this be deemed too summary and severe, let it be estimated as nothing more than a Decent Probability unproved by SCRIPTURE.

CHAPTER II.

THE PROBABLE ORIGINATION OF OUR LORD'S PHRASEOLOGY TOUCHING CERTAIN MANY MANSIONS IN THE HOUSE OF HIS FATHER.

I HAVE briefly remarked: that our Lord's Phraseology, when he says *In my Father's House are many Mansions*, has been not improbably thought to refer, in the way of Poetical Machinery (if I may so speak), to the numerous small Chambers or Mansions which were attached to the outer wall of the Temple and its Oracle.

Should the reality of such an allusion to the particular construction of the Temple at Jerusalem be admitted, the allusion itself will tend, somewhat curiously, to establish the ideal sense of the Declaration which I have taken as the basis of the present Work.

I. To say nothing of the several Galleries which appear to have surrounded the Courts, many different *Rooms*, story above story, were built exteriorly against the wall of the Temple itself, so as in a measure to encompass it[1].

[1] 1 Kings vi. 5—10.

Respecting these *Chambers*, which were the concomitants of the House of God; or, rather indeed, which were distinct, though constituent, parts and parcels of it, as one great Collective Whole: respecting these *Chambers* it might be truly said, that, in *that* House or Temple of the Father, were *Many Mansions*, appropriated to different purposes, and occupied by various Orders of his Sacerdotally Ministering Attendants.

To such Mansions, then, in the *particular* House of the Father at Jerusalem, let us suppose our Lord to have alluded in his memorable Declaration: that, in the *general* House of the Father which is identical (as the Jews understood it) with the Mundane Temple of the Universe, there are *many* Mansions, *one* of which he would prepare, in due season, for his Faithful People of the Human Race.

II. Now, so far as we can gather from Josephus and Philo, it seems to have been the established belief of the Levitical Church: that, in point of *Designed Ideality*, the Temple, taken in its largest acceptation, symbolised the Entire Universe.

1. Josephus, for instance, makes out the case by an adduction of many very curious particulars.

Thus, he distinctly tells us: not only that the Four Elements were represented by the Four Colours which entered into the embroidery of the Veil, but likewise that the Whole Aspect of the Heavens, by which phrase (as the context shows) he means the Collective Appearance of the Stars, was graphically represented or depicted upon it; save only (which is the context referred to) that no figures of any living creatures, after the manner

in which the Constellations are classed on the Mythological Sphere of the Greeks, were there employed.

Thus, again, the Seven then known Planets were understood to be represented by the Seven Lights of the Golden Candlestick.

Thus, furthermore, the Twelve Loaves on the Table of Shew-Bread shadowed out the Twelve Monthly Signs through which the Sun zodiacally passes.

Thus, likewise, the Thirteen Perfumes of the Censer, gathered from both Sea and Land, that is, from the Whole World Habitable and Uninhabitable, denoted: that the Entire Universe was constructed and devoted to the glory of God.

Thus, again, subinclusively, the Official Dress of the High-Priest respected, in its arrangement, the System of the World.

And thus, finally, the Three Divisions of the Tabernacle, or Ambulatory Temple, shadowed out the Three Divisions of the Universe: Earth, Sea, and Heaven[1].

2. In like manner, Philo the Jew, at great length, gives the same account of the symbolical import of the Temple and its various Constituent Parts[2].

I need not repeat from *him*, what I have already said from *Josephus*. Yet I may fitly remark: that, precisely in the same manner as the Inspired Author of the Epistle to the Hebrews, Philo builds the opinion of himself and his countrymen, on the

[1] Joseph. Ant. Jud. lib. iii. c. 6. § 7, 8. c. 7. § 7. Joseph. de Bello Judaic. lib. v. c. 5. § 4, 5, 7.

[2] Phil. Jud. de Vita Mosis. lib. iii. Oper. p. 664—673.

charge, delivered by God to his servant Moses, that the Tabernacle or Moveable Temple should be constructed according to the Celestial Pattern shown to him in the Mount[3]. Nor yet must I here omit to subjoin Philo's own distinct and condensed statement of the Symbolic Principle, which entered into the very heart of that opinion.

It was NECESSARY, says he, *that they, who prepared a Temple made with hands, for the Father and Ruler of the Universe, should employ subsistencies, similar and correspondent to those according to which he created the Whole World*[4].

III. Purely, then, as a Matter of Fact, such *were* the ideas prevalent among the Jews: and I cannot but think, that St. Paul manifestly refers to them, and thence, by approbatively referring, confirms them, in his Epistle to the Hebrews.

There is, in particular, *one* place of this Epistle, which seems even *verbally* decisive.

The Apostle tells us: that the First or Levitical Covenant had, not only ordinances of Divine Service, but likewise a WORLDLY or MUNDANE Sanctuary.

I use the explanatory word MUNDANE, because the ambiguous term WORLDLY, employed by our English Translators, has here no relation to what we call *Worldly-Mindedness*. On the contrary, it imports what we unambiguously express by the terms, MUNDANE and COSMICAL[5].

[3] Compare Exod. xxv. 40 and Heb. viii. 5, with Phil. Jud. de Vita Mosis. lib. iii. Oper. p. 664, 665.

[4] Ἦν γὰρ ΑΝΑΓΚΑΙΟΝ, Ἱερὸν κατασκευάζοντας χειροποίητον τῷ Πατρὶ καὶ Ἡγέμονι τοῦ Παντὸς, τὰς ὁμοίας λαβεῖν οὐσίας αἷς τὸ Ὅλον ἐδημιούργει. Phil. Jud. de Vita Mosis. lib. iii. Oper. p. 667.

[5] Gr. Ἅγιον Κοσμικόν. Heb. ix. 1.

St. Paul enters not, indeed, into the minuteness of particular detail, which characterises the parallel accounts given by Josephus and Philo: but, still, we distinctly learn from his exposition, that the Holy of Holies in the Temple represented that Heaven, which is specially marked by the more immediately revealed presence of the Father, and by the entrance into it of our great High-Priest the Son.

From this declared symbolical character of *one* part of the Temple, it plainly follows, by virtue of an inevitable homogeneity, that the *other* parts of the Collective Temple, the Courts and Porticos, to wit, which, jointly with the *Naos*, constituted the entire *Hieron*, represented, severally, in agreement with the recorded Doctrine of the ancient Jews, the various subordinate Parts of the Entire Universe[1].

IV. I incline to think, that the same Idealism pervades the Machinery of the Apocalypse: for the language of St. Paul acts very much as a sort of key to the descriptions of St. John.

It has been often justly remarked, but by no commentator more copiously than Sir Isaac Newton, that the entire Apocalyptic Picture of Heaven is borrowed from the Temple[2]. In fact, the very name of *Temple* is, more than once, expressly given to the Heaven which St. John beheld in vision[3]. I may add, that the original word in Hebrew denotes either a *Temple* or a *Palace:* and the ground of such a peculiarity is, that the Temple is the Palace of the Great King, the miniature symbol of

[1] See Heb. ix. 1—12.
[2] Observ. on the Apocal. chapter ii.
[3] Rev. xi. 19. xiv. 15, 17. xv. 5, 6, 8. xvi. 1, 17.

that true and larger Palace of God, the Universe. Hence the Temple is called the *House* of God: and, in the mimic ideality of Paganism, the Temple of an Idol-God was denominated his *House*[3].

But, with St. Paul's statement in our hands, we must not limit the Temple or *Hieron*, taken in its full extent, to what the Apostle calls the *Mundane Sanctuary*. Viewed in reference to its Courts, that is to say, viewed as the entire *Hieron*, it plainly enough takes in the whole World. The *Naos*, or Temple proper, is, as I have remarked above, the *special* Palace of the Great King: but, throughout the Apocalypse, the *Hieron* comprehends, apparently, the Whole Universe, or, at least, the Universe of our own Planet. Thus, EVERY creature, which is in Heaven and on the Earth and under the Earth, and such as are in the Sea, and ALL that are in them, are described, as jointly taking part, with the Angels and the Cherubic Animals and the Elders, in the Song to God and the Lamb, and therefore as present with them in the same vast Collective *Hieron*[4]. Thus also, while the *Naos* or Proper Temple of God in Heaven is reserved for his measured or faithful worshippers, the Outer Court, which was comprehended in the circuit of the *Hieron*, is given to a race of idolatrous Gentiles that so they should even tread the Holy City under foot[5].

Such phraseology compels us to extend the mys-

[3] Thus we have Beth-Dagon, Beth-Shemesh, Beth-Nisroch, Baal-Beth or Balbec, and the like.

[4] Rev. v. 8—14.

[5] Rev. xi. 1, 2.

tical Apocalyptic Temple far beyond the *Naos* or Mundane Sanctuary or Peculiar Heaven of God. Taking that Temple in its broadest sense of the *Hieron*, we seem compelled, agreeably to the Cabala of the ancient Jews, to make it co-extensive with the Universe. ALL Creatures, whatever be their Locality, join, as actually present, in the Universal Song of Praise. But this could not be, unless ALL Creatures were viewed, as comprehended within the *Hieron*, though not admitted into the very Adytum of God, the *Naos* or Mundane Sanctuary. In other words, this could not be, unless the Entire Temple at Jerusalem was the Image and shadow of that large and true Temple which is co-extensive with the Universe. As Philo speaks, we must deem the WHOLE WORLD God's highest and truest Temple[1].

V. If, then, we be warranted in supposing, that the peculiar phraseology of our Lord, like the palpably intelligible Machinery of the Apocalypse, referred allusively to the Ideal Construction of the Temple at Jerusalem, I need scarcely remark, when the confirmed opinion of the ancient Jews is taken into consideration, how decisively it establishes the correctness of the view, which I am led to take of the Many Mansions in the House of the Father.

[1] Τὸ μὲν ἀνωτάτω, καὶ πρὸς ἀλήθειαν, Ἱερὸν Θεοῦ νομίζειν, τὸν σύμπαντα χρὴ Κόσμον εἶναι.—Phil. Jud. de Monarch. lib. ii. oper. p. 820.

CHAPTER III.

THE INTERMEDIATE STATE.

If we may judge from the familiarity of common parlance, the Scriptural Doctrine of an Intermediate State between Death and Resurrection, seems well nigh to have vanished from modern Popular Theology.

I. When a good man dies, the trust usually expressed is: that, through the prevailing merits of Christ, his happily released soul has been received into the eternal felicity of HEAVEN. And, when a wicked man dies, though a fear of being thought to pass judgment upon him may prevent a direct utterance of the *words*, the inward *feeling* pretty evidently is: that, having fearfully sinned away his Day of Grace, he is now forthwith consigned to the eternal misery of HELL.

Such is the popular notion: and it shows itself undisguisedly in our common forms of speech.

II. Yet, for this language, there is *no authority* in SCRIPTURE. Indeed, I should rather say, that SCRIPTURE *directly contradicts* the opinion which such language popularly conveys.

When the Human Soul of our Saviour was separated from his Human Body, it did *not* pass into HEAVEN: for *that* transit only occurred, *after* the rëunion of his Soul and his Body, in the Day of his Ascension. He himself tells us, immediately before his dissolution, that he was about to pass into the place which he denominated *Paradise*. But this Paradise was *not* HEAVEN: because he was to go into Paradise, *before* he ascended to HEAVEN. Hence, the Creed, though apparently recited by many with small attention, most Scripturally rules: that he descended into Hades; that, on the third *subsequent* day, he rose from the dead; and that, *afterward*, he ascended to HEAVEN.

Now, as our Saviour was Perfect Man no less than he was Perfect God, the progress of his Human Soul is an exemplar of the progress of every other Human Soul, save with the necessary distinction, *pro tanto*, between the Holy and the Unholy.

1. Accordingly, he declares to the Penitent on the Cross: *This day, thou shalt be with me in Paradise.*

He does not simply tell the Penitent, that he *should*, that day, be in Paradise: but he assures him, that he should be there *with himself*. Where the Soul of Christ should pass, thither also should pass the soul of the Penitent: and, no doubt, thither also shall pass the Souls of all the Saved. But Christ rose again from the dead, the First-Fruit of the Future Harvest of the Grave: and, when his Soul and Body were rëunited, he *then*, and not *till then*, passed into HEAVEN.

This entire process is still the exemplar of the future lot of the saved. At the Day of Judgment, they will rise again from the dead: and, when their Souls and Bodies are rëunited, they will *then*, and not *till then*, pass, like our Lord, into HEAVEN.

2. To the Souls of the Wicked, Christ's Human Soul is also the exemplar, so far as, in circumstantials, the holy can be the pattern of the unholy.

In his Parable of the Rich Man and Lazarus, he distinctly shows us the condition of both good and bad, during the lapse of the Intermediate State between Death and Resurrection.

The two are alike in *Hades:* but their respective temporary Abodes are separated from each other by an impassable gulf. Lazarus is in that Compartment of *Hades*, which is denominated *Paradise* or *Abraham's Bosom*. The Rich Man is not in HELL or GEHENNA, as the old English of our authorised Translation might lead the illiterate to imagine: but he is in *Hades* or the *Invisible Locality*, as the original Greek, the transcript of the Hebrew *Sheol*, runs[1]. That is to say, he is in that Compartment of the general *Hades*, which is allotted, as an intermediate temporary Abode, to the disembodied Souls of the Wicked. In the large use of the word *Hades*, our Saviour himself descended into the region thus denominated: but *he*

[1] Gr: Ἐν τῷ Ἅιδῃ. Luke xvi. 23. I do not mean to intimate, that the greek word *Hades* and the hebrew word *Sheol* have the same grammatical signification, though they indicate the same place. *Hades* imports the Invisibility of the Region, so far as we are now circumstanced: *Sheol*, in point of etymology, may be viewed as indicating, either its universal demand of the whole Human Race, or an anxious inquiry on the part of that race as to its nature and locality.

descended into *one* Compartment of it; while the *Rich Man* is described, as having descended into *another*. When the Souls of the Lost Unholy shall be rëunited to their Bodies, *then*, and not *till then*, they will pass into HELL.

III. This is certainly the Doctrine of SCRIPTURE, though it may not be the ordinary Doctrine of Popular Theology: and the reason, why it has vulgarly been so much lost sight of as to become in a manner obsolete, has, in this Protestant Country, (may it long continue Protestant!) been, I apprehend, a dread of the Popish Figment of Purgatory.

But, in truth, so far from affording *any countenance* to that Unscriptural Heresy which denies the *complete* efficacy of the Cleansing Blood of the Christian Covenant and thence is a Heresy of the worst description, the sound Doctrine of the Intermediate State, as set forth by our Blessed Lord in his Parable, affords the most direct argument *against* it.

Neither Lazarus nor the Rich Man is in any imaginary Purgatory. On the contrary, Lazarus, as the Apocalyptic Prophet speaks, is with the Blessed Dead which die in the Lord, resting from his labours, and joyfully anticipating the more perfect happiness of HEAVEN: while the Rich Man is plainly in no Purgatorial Abode, looking out, in the midst of his pains, for final salvation; but rather is he described, as anticipating, with a horror which itself is torment, the time, when he shall exchange the lesser wretchedness of his own Compartment of Hades for the perfect misery of GEHENNA.

As for Scripture, it affords not a shadow of a shade, either for the *earlier* form of Purgatory, which was hesitatingly and often retractatively introduced by Ambrose and Augustine, or for that *present* shape, into which it was finally licked, and then propounded as an Article of Faith, by the Papal Conventicle at Florence in the somewhat late year 1439.

The Primitive Church, resting upon SCRIPTURE, knew nothing of any such vain phantasy: and, when, *with much doubt and hesitation*, it was hatched in the fourth and fifth centuries; it differed, *toto cœlo*, from the modern Purgatory which Romanism has attempted to obtrude upon the Church Catholic.

The earliest form of a *doubted* Purgatory was (in flat contradiction to the Statement of St. Paul) a Passing of the Souls of the Righteous, in order that they might be purified from the Remains of Sin, through the *yet future* Conflagration which will burn up and dissolve the entire Earth at the time of the Second Advent or in the Day of Final Judgment[1].

But the Purgatory of the Florentine Conventicle, which has ever since been the ratified Purgatory of the Romish Church, is a Purgatory, not *future alone*, but *now actually existing*, into which the Souls of the Righteous pass, *immediately upon their death*, for the purpose of having their not deadly sins burned out: and, from this Purgatory, they may be extricated, sooner than God's original intention, by the *purchased* suffrages of the Priesthood.

[1] 2 Peter, iii. 10—12. 1 Thessal. iv. 17.

Such an arrangement, no doubt, is highly beneficial to the purses of those industrious Ecclesiastics: but, even to say nothing of its monstrous impiety, it virtually, though somewhat incautiously, destroys the whole Scheme of a Romish Purgatorial Cleansing. For, if a Purgatory be necessary to burn out the *smallest stains* of sin, as my old antagonist, Bishop Trevern of Strasburg, expressed it: we must clearly perceive, that, when the process of burning is *interrupted* by the hypothetically availing suffrages of the Priests, it will not have *completed* its work. Consequently, the soul, thus prematurely and therefore injudiciously extricated, will be *dismissed* from Purgatory, STILL bearing the taint of those identical smaller stains for the *perfect* removal of which it was *placed* in Purgatory, and thence, according to that Prelate, *incapable* of entering into Heaven.

Much to his credit, Dr. Trevern fairly owns, that the Doctrine of a Purgatory cannot be proved from SCRIPTURE: but he would demonstrate its truth through the medium of a sort of *a priori* argument.

No Soul, he argues against us undiscerning Protestants, can enter into Heaven with the smallest stain of sin upon it. THEREFORE, since none die without having contracted *some* stains, there must be a Purgatory to remove those Stains: because, otherwise, no soul could enter into Heaven[1].

The amusing and truly Romish assumption, that there can be no purification from sin save one by

[1] This is the substance of Dr. Trevern's argument, though not his precise words. He boldly says: Toute l'antiquité (?) parle d'un endroit intermédiaire, où les âmes, avant d'entrer au ciel, doivent être *purifiées* de leurs moindres souillures.—Discuss. Amic. Lettre xiii. vol. ii. p. 243.

the fire of Purgatory, albeit St. John has declared that the Blood of Jesus Christ cleanseth from ALL sin, may be well passed over[2]. But what becomes of the argument, when the suffrages of the Priesthood are brought to bear upon it?

No Soul, says the Bishop of Strasburg, can enter into Heaven with the smallest stains of sin upon it. These stains can only be burned out by the intense heat of Purgatory. But the purchased Suffrages of the Priesthood bring, by the hypothesis, a Soul out of Purgatory, *before* its necessary cleansing is completed. THEREFORE, on the Romish Scheme, as expounded by the ingenious Prelate, it is impossible, that *any* Soul, prayed out of Purgatory before Purgatory has done its *perfect* work, can enter into the Kingdom of Heaven.

The corollary to this clear result is: that to employ the Suffrages of a Romish Priest, for the purpose of extricating a Soul from Purgatory, is to employ them for the purpose of making the entrance of that Soul into Heaven a manifest impossibility.

If it be said, that the Suffrages of the Priesthood are of such mysterious virtue, as to be *themselves* and *per se* purgatorial; then the perplexing question obviously arises: Under such circumstances, what need can there be for *any* Purgatory of Fire[3]?

In the first instance, Purgatory, though a belief in it is unauthorised by SCRIPTURE, seems to have been a not unnatural deduction from the at length

[2] 1 John i. 7.

[3] The Council of Trent, and Pope Pius IV. in one of his new-fangled Articles of Faith, cautiously say no more than that Souls in Purgatory are *aided* (*juvo* is the term employed) by the Suffrages of the Priesthood: but the authorised *Catechism to Parishioners* does not mince the

generally adopted and then enforced Superstition of Prayer for the dead. The earliest notice of this Superstition, so far as its original object is concerned, is, I believe, a recommendation of it by Tertullian, built purely upon his own private judgment, and not brought forward on the authority of the then existing Church. About the year 200, he gave it as his advice, to an individual husband left a widower, and to an individual wife left a widow, that they should respectively pray for the Souls of their departed Consorts: not, however, to procure their deliverance from Purgatory, of which Tertullian makes no mention in his several recommendations, but to gain their participation in an expected first Resurrection, instead of waiting for the final and general Resurrection. This idea was built upon what I deem a palpable misapprehension of a well-known passage in the Apocalypse[1]. But, however that may be, some fifty years earlier than Tertullian, Justin Martyr, as we may safely gather

matter, but tells us distinctly, that, by these prayers, they are *liberated* from Purgatory.

Preces autem, quæ pro mortuis fiunt ut ab igne Purgatorii *liberentur*, ex Apostolorum Doctrina fluxerunt. Catech. ad Paroch. par. iv. c. 6. quæst. 4.

How these Prayers flowed from the Doctrine of the Apostles, the accredited compilers of the Catechism from the *Dicta* of the Council of Trent are not careful to inform us.

But the premisses to Dr. Trevern's argument they *do* propound: so that, *in curia romana*, he was perfectly correct in using it.

Præterea, est Purgatorius Ignis, quo Piorum Animæ ad definitum tempus cruciatæ expiantur, ut eis in æternam Patriam ingressus patere possit, in quam nihil inquinatum ingreditur. Catech. ad Par. par. i. c. 6. quæst. 3.

If that defined time be *shortened* by the bought Suffrages of the Priesthood, how do the *liberated* souls, with stains *still unexpiated* by the tortures of Purgatory, enter into their eternal Native Country?

[1] See Rev. xx. 4—6, 12, 13.

from his *declared* minute account of the Public Liturgy used in his time, knew nothing either of Purgatory or even of Prayers for the Dead, which very much led to the subsequent unscriptural belief in a Purgatory. The absence of Prayers for the Dead from the Public Liturgy of Justin's time sufficiently shews the *later* introduction of them into the various ancient Liturgies as they have come down to us.

CHAPTER IV.

THE RESURRECTION OF THE BODY.

ORIGEN, in his work against Celsus, propounds some very interesting remarks, which bear a good deal upon an important part of my present subject.

I. After discussing St. Paul's account of the Resurrection of the Dead, as given in the fifteenth chapter of his First Epistle to the Corinthians, Origen proceeds to rebut, as founded upon a total misapprehension of the topic, the contemptuous description, which Pagan Philosophy gave of the Hope of the Christian, in calling the Doctrine of the Resurrection from the Dead the *Hope of Worms*.

Our Soul, he remarks, desires no such union to a putrified carcase: nor does Christianity teach any such monstrous speculation, as Celsus ascribes to it. But, since the Soul requires a Material Body on account of its migrations in LOCALITY, it perceives, when it comes to consult Divine Wisdom, the wide difference, between an Earthly House *after* it has experienced dissolution, and that Tabernacle in which righteous men *now* groan being burdened. For, since the whole nature of our present Body is

corruptible, this Corruptible Tabernacle must put on Incorruption, and this Mortal (inasmuch as Death is the consequence of Sin) must put on Immortality: in order that, when Corruptible shall have put on Incorruption and Mortal shall have put on Immortality, the saying shall be accomplished respecting the Utter Destruction of the Victory so long obtained by Death. Our *raised* Bodies, therefore, instead of only fulfilling the *Hope of Worms* as our adversaries speak, will be greatly changed, though still personally and effectively identical with our *present* Bodies. Material they will still be: for, otherwise, they would not be Bodies in any proper sense of the word. But, as the Apostle speaks, though they are sown Natural Bodies in the Grave, they will arise Spiritualised Bodies in the Resurrection. Thus, as we have borne the Image of the Earthy, so likewise shall we hereafter bear the Image of the Heavenly[1].

II. Such, if I mistake not, is the Drift and Purport of Origen's Argument against the false and contumelious Representation of Celsus.

But, what, for my own immediate purpose, I am specially concerned with, is his Peculiar Mode of Reasoning upon the *necessity* of our Raised Bodies, though greatly changed in point of character and properties, being still, nevertheless, strictly and truly *Material*. He lays down, as a Principle, the *Necessity of our Future Corporeal Materiality:* and then argues onward, as to WHY such *Necessity* exists.

[1] Orig. cont. Cels. lib. v. p. 243, 244. Edit. Spencer.

In the Day of the Resurrection, says he, *the Soul will need a Body: and, in regard to the Reason of that Necessity, the Soul will need a Body, on account of the* LOCALITY *of its Journeyings*[1].

This mode of arguing will, with equal conclusiveness, work in either direction.

If the Raised Body be Material, it will require a Material Locality of Habitation and Action: and, conversely, if the Journeyings of the Raised Man are to be in a certain defined Material Locality, the Raised Man must, for this purpose, have a Material Body.

The Argument, built upon the REVEALED FACT of the *Future Resurrection of the Body*, is, I think, perfectly conclusive. A Material Local Habitation, or a Defined Place of Action, is required by, and is implied in, the Resurrection of a Material Body.

III. Having thus, on the authority of St. Paul, explained the true Christian doctrine of the Resurrection of the Body, Origen, by a sort of *Argumentum ad Hominem*, proceeds, very ingeniously but very fairly, to give the Retort Courteous to his disingenuous adversary.

You Philosophers, as you pretend to be, stigmatise our Doctrine of the Resurrection of the Body, as the *Hope of Worms:* and yet your Stoics, who preëminently claim the praise of Wisdom, maintain that very Doctrine themselves. Nay, they even maintain it in a form so utterly absurd, that the

[1] Οὐ σκωλήκων οὖν ἡ ἐλπὶς ἡμῶν, οὐδὲ ποθεῖ ἡμῶν ἡ ψυχὴ τὸ σεσηπὸς σῶμα· ἀλλὰ, κἂν δέηται σώματος διὰ τὰς ΤΟΠΙΚΑΣ μεταβάσεις, νοεῖ διαφοράν. Orig. cont. Cels. lib. v. p. 244.

mere statement of their preposterous Dogma is a virtual refutation.

The Belief in a Succession of Worlds, each World in a renovated state springing out of the Chaotic Matter which had composed a preceding destroyed World, has prevailed universally among the Gentiles. But, to this general Belief, they have superadded the notion: that, in every successive World, precisely the same individuals would rëappear, in precisely the same bodies without any change in their physical constitution; and would again speak precisely the same words and perform precisely the same actions, as those which characterised them during their abode in each prior World that had been previously reduced to its primary constituent atoms.

Now, according to the Belief of the Stoics, the next great Mundane Dissolution will be effected by the agency of fire. At the close of a certain period, say these Philosophers, there will be a General Conflagration of the Universe. But, in regular succession there will be a Reörganisation of our desolated Earth in such a manner, that it shall have all things unchanged and just as they were in its prior Organisation. At any rate, those of them, who favour this Dogma, teach: that there will be a very small and trifling change in the new period from what there was in the former period.

For instance, they contend: that in the new period, Socrates will again appear as an Athenian, the son of the again appearing Sophroniscus and Phenaretè. Hence, although they use not the pre-

cise *word* RESURRECTION, they indisputably propound the *thing*, when they say: that Socrates will again be born from Sophroniscus and Phenaretè; and that he will again philosophise at Athens; and that Anytus and Melitus will again rise as his accusers; and that the Council of the Areopagus will again condemn him. Nay, they even go so ridiculously far as to say: that he will wear precisely the same clothes that he did before, made by precisely the same tailors; and that, in unchanged poverty, he will live in the same unchanged City of Athens[1].

These Dogmas of the Stoics, Celsus is so far from

[1] I know not, whether Diphilus was a Stoic or not; but Clement of Alexandria quotes some remarkable lines from a Tragedy, which, so far as I can make out from the context, he ascribes to him, although professedly a writer of Comedies. The passage, or rather the two passages, which lay near to each other, though not in immediate continuity, spoke of a Mundane Conflagration and a succeeding Mundane Restoration, but without asserting any such minute points of reappearance as Origen ascribes to the System of the Stoics.

Ἔσται γὰρ, ἔσται, καινὸς αἰῶνος χρόνος,
Ὅτ' ἂν πυρὸς γέμοντα θησαυρὸν σχάσῃ
Χρύσωπος αἰθὴρ· ἡ δὲ βοσκηθεῖσα φλὸξ
Ἅπαντα τἀπίγεια καὶ μετάρσια
Φλέξει μανεῖσα.—
—Ἐπὰν δ' ἐκλίπῃτὸ πᾶν,
Φροῦδος μὲν ἔσται κυμάτων ἅπας βυθὸς,
Γῆ δ' ἑδράνων ἔρημος· οὐδὲ γὰρ τ' ἔτι
Πτερωτὰ φῦλα βλαστήσει πειρουμένη.
Κἄπειτα σώσει πάνθ' ἃ πρόσθ' ἀπώλεσεν.

Diphil. apud Clem. Alex. Strom. lib. v. oper. p. 606, 607.

The wide prevalence of this ancient tradition is evident from the familiar place of Ovid.

Esse quoque in fatis reminiscitur, adfore tempus,
Quo mare, quo tellus, correptaque regia cœli,
Ardeat; et mundi moles operosa laboret.

Metam. lib. i. ver. 256—258.

deriding, that he professes highly to venerate them: insomuch that he pronounces Zeno to be much wiser than Jesus. Now where is the consistency of a man, who can advocate these opinions, and yet contemptuously style the Christian Doctrine of the Resurrection of the Body a *Hope of Worms*[2] ?

IV. Origen's Retort is perfectly to the point: but we cannot help being struck with the remarkable similarity of the *Doctrine* of the Stoics, however strangely corrupted, to the approaching FACT, revealed to us in SCRIPTURE, that our present Earth will be totally destroyed by a fearful Conflagration, but that, from its dissolved and dislocated Materials, will be formed a new Earth of excelling beauty wherein shall dwell Righteousness[3].

Nor was this Anticipation of an Universal *Ecpyrosis* at all peculiar to the Stoics. The same Anticipation, with its appended Doctrine of a Mundane Restoration, prevailed throughout the East: whence it was brought by the Asæ into Scandinavia, as it had previously, or perhaps about the same time, been brought by Philosophical Speculatists into Greece[4].

When the poet speaks of this great Mundane Conflagration, as being a matter determined *in the fates*, he certainly seems to allude, not to a mere conjectural speculation, but to a well defined belief received from antiquity.

[2] Orig. cont. Cels. lib. v. p. 244, 245.

[3] 2 Peter iii. 7—13.

[4] See my Origin of Pagan Idol. book i. chap. 2. There seems to be an allusion in this final consuming Fire, in that singular Composition replete with Oriental Mythology, the *Prometheus Vinctus* of Eschylus.

Prometheus announces a calamity impending over Jupiter, which he alone could fully explain.

"Let him," says he, "now sit in confident security, brandishing in his hands the fire-breathing shaft of lightning. But this shall not pre-

V. The Belief in a Succession of Worlds was probably, in the first instance, corruptively derived from Primitive Patriarchal Tradition: which Tradition, since it is confirmed by the EXPRESS VOICE OF REVELATION, we can scarcely refrain from deeming an Original Communication by God himself.

Certainly, a future Mundane Dissolution was quite familiar to the Writer of the hundred and second Psalm: for he delivers the Doctrine, not as any *new* Revelation, but as an Universal and Well-Established Belief[1].

The same may be said respecting more than one of the ancient Prophets, though the Fiery Destruction and Subsequent Reörganisation of our Planet are more fully and more distinctly announced under the Christian Dispensation[2].

There is, I may add, some reason to believe, that the early Patriarchal Doctrine of a Future Destruction of the Earth by Fire may be traced in the History of the Destruction of Sodom and Gomorrha.

After Lot and his two daughters had made their

serve him from a disgraceful and intolerable fall. Even now he is preparing a wrestler against himself, a portent hard to struggle against: who shall find out a flame more powerful than his thunderbolt, and a vehement concussion superior to the force of his lightning. The same potent enemy will destroy the trident spear of Neptune, that terrible agent which once shook the land itself." Prom. Vinct. ver. 913—923.

Here, if I mistake not, there is a two-fold reference to the *Deluge of Water* and the yet future *Deluge of Fire*. In strict accordance with the Doctrine prevalent in the East, Saturn was the Great Father of a former World destroyed by Water; and Jupiter is the succeeding Great Father of a present World destined to be destroyed by Fire.

[1] Psalm cii. 24—27.

[2] See Deut. xxxii. 22. Isaiah xxx. 27—33. xxxiii. 14, 15. lxvi. 15, 16, 24.

escape from the devoted Cities, they feared to take up their abode in Zoar, under the evident impression, that, although it had been spared for a season, it, also, would shortly experience the same fate as the others. They retired, therefore, to the mountainous region, whither they had first been charged to retire. Here they dwelt in a solitary cave, where they saw and encountered no human being.

This led to the crime of incest: a crime, avowedly committed through the belief, that, except their father, there was not a man left upon the Earth. In other words, they believed, that the expected Universal Conflagration had occurred, the mountain and its cave being alone spared, as a sort of Ark, for the sake of Lot and themselves.

The ground of such a belief was, not only the *fact* of the fearful Destruction of the abandoned Cities, but likewise the chronological point of *time* when it occurred.

They knew, that the Universal Deluge of Water had occurred in the tenth generation from Adam: and they had witnessed a Deluge of Fire, which similarly occurred in the tenth generation from Noah. With the very ancient Oriental Doctrine of a Succession of Similar Worlds, each commencing from one Great Universal Father of Mankind, they were, apparently, well acquainted: for, in truth, the very abominations of the destroyed Cities were deemed acts of religion, founded upon a modification of that Doctrine. Hence they concluded, that the expected Universal Conflagration of the Earth had now occurred: and thus supposed, that, like the Noëtic Family, they and their Father had

been preserved, their Father studiously imitating the intoxication of Noah, to replenish a New Earth, of which their Cave and Mountain, the repetition of the Ark and Ararat, were the appointed Rudiments. Nor was such an imagination at all abhorrent from that ancient mode of symbolisation, which they of the Dispersion carried off from Babel. A Mountain, in every country where mountains existed, was the local transcript of Ararat: and, if a natural mountain could not conveniently be had, an artificial mountain, either conical or pyramidal, the first of which was the Tower in the level country of Shinar, was painfully erected and theologically substituted in its place. In a similar manner, a Cave in its side was an image of the Ark resting on the Sacred Mountain: and, when the Mountain was artificial, a dark interior Chamber was its never-failing concomitant. Hence, in some of the numerous Traditions of the Deluge, the preserved family were said to have escaped by taking refuge in a mountain cave[1].

[1] These matters will be found fully treated of in my *Origin of Pagan Idolatry*.

If, in the line of Shem and Heber, we reckon downward from Noah to Abraham *inclusive*; the Conflagration, which destroyed the Cities of the Plain and produced the partial Inundation of the Asphaltite Lake, occurred in the tenth generation after the Deluge. Thus Noah stood in the first postdiluvian generation; as Adam stood in the first antediluvian generation: and Noah had three sons; as Adam is recorded to have similarly had three sons. Hence the Antediluvian World and the Postdiluvian World each commenced with a Patriarch and his Triple Offspring: and hence the second Quaternion was believed by the Gentiles to be a Transmigratory Reappearance of the First Quaternion.

The circumstance of the particular position of Abraham in the Postdiluvian Chronology was well known to at least the Oriental Pagans: for, both by Berosus and Eupolemus, Abraham is said to have lived in

This accounts, both for the deliberate double incest, and for the perfect freedom from shame which characterised each daughter on the birth of their respective sons. So far from wishing to hide the deed, they perpetuated the remembrance of it in the very names bestowed upon the children. The one was called *Moab* or *The Born from a Father:* the other, *Ben-Ammi* or *The Son of my People*[2].

St. Jude's quotation from the yet extant Prophecy of Enoch, though it may not precisely stamp the Book with the authority of an inspired Document, yet seems to intimate, that it may be received as attesting the Faith of the Antediluvian Church in the Line of Seth. At all events, it attests, in more than a single place, a full belief in a Mundane Conflagration and a Subsequent Renovation, at the time when the Book was written: which must have been prior to the time of St. Jude, for, otherwise, he could not have quoted it[3].

the tenth age after the Deluge. Joseph. Ant. Jud. lib. i. c. 7. Euseb. Præp. Evan. lib. ix. c. 17.

In the scale of descent, Lot, the nephew of Abraham, was of course a step lower than his uncle. To the daughters of Lot, this might seem to make the parallelism still more complete. From Adam to Noah *inclusive*, there were ten generations: and then occurred the Universal Deluge of Water. From Shem to Lot *inclusive*, there were also ten generations: and then occurred the Partial, though apparently supposed Universal, Deluge of Fire.

The second Cainan, placed by the Seventy and the Writer of the Genealogy copied into St. Luke's Gospel between Arphaxad and Selah, has always struck me as an unintentional interpolation, arising from the circumstance of the first Cainan holding the same position relatively to Adam that the second Cainan has been made to hold relatively to Noah. Of the existence of this second Cainan, the Hebrew, the Samaritan, and Josephus, are alike unconscious.

[2] For some further remarks, see my Origin of Pagan Idol. book i. chap. 2. § XIII.

[3] See Proph. of Enoch. book i. chap. 3, 4. The Book in question was

Our Renewed Earth, I apprehend, will, indeed, be tenanted by its former inhabitants, though not in any such manner as the Stoics vainly dreamed. It will become the appointed Locally Material Heaven of the Saved of the Human Race: and, when thus finally rëorganised, it will remain henceforth unchanged through all eternity.

first translated by the late Archbishop of Cashel, Dr. Lawrence, from a MS. in the Bodleian Library. It contains, in *nearly*, though not *precisely*, the same words, the prediction cited by St. Jude.

CHAPTER V.

THE CHARACTER OF THE WORLDS TWICE MENTIONED IN THE EPISTLE TO THE HEBREWS.

It will not have escaped the notice of the careful reader of Holy Scripture: that, twice in the Epistle to the Hebrews, certain WORLDS are mentioned; and that those WORLDS are spoken of in a manner precisely similar to the language employed by St. John in the Exordium of his Gospel, where the Work of Universal Creation is mediately ascribed to the Divine Word of Jehovah who is no other than the Son of God.

In the beginning was the Word: and the Word was with God: and the Word was God. The same was in the beginning with God. All things were made through him: and, without him, was not any thing made that was made[1].

The clear Doctrine of SCRIPTURE is: that the Entire Universe was created by the direct power of God the Father, through the intermediate agency of

[1] John i. 1—3.

the Son, and with the concurring efficacy of the Spirit.

To this purpose speaks the great Hebrew Legislator.

In the beginning, God created the Heavens and the Earth[1].

To the same purpose speaks the devout Psalmist.

Through the Word of Jehovah, were the Heavens made: and, through the Spirit of his mouth, all their Hosts[2].

With these testimonies before us, we are naturally led to think, that the WORLDS, twice mentioned by the Inspired Writer of the Epistle to the Hebrews, are the same, as the MANY MANSIONS declared by our Lord to exist in the House of his Father.

The Proof of this Identity is not necessary to the establishment of my General System: but, as a preliminary adjunct, it may, not unfitly, be here introduced.

1. That the WORLDS in question are solid *Material Worlds*, and not abstract *Metaphysical Worlds*, there can, I think, be no reasonable doubt. For, though, when, in the first passage where they are mentioned, it is said, *Through whom also he made the Worlds*, some might allege (as the Socinians, I believe, allege), that, by these *Eons* (for such is the original Greek word), we ought to understand *Ages* or *Dispensations*: yet, when the created *Eons* are again mentioned, in a second passage, with a plain reference to the first mention of them, such a gloss, so evidently fabricated to serve a turn in controversy, is rendered altogether untenable.

[1] Gen. i. 1. [2] Psalm xxxiii. 6.

The two passages, placed together, stand thus.

God hath spoken unto us through his Son, whom he hath made heir of all things, through whom, also, he hath made the EONS[3].

By faith we perceive, that the EONS *were framed by the word of God: so that visible things were framed out of what were not apparent*[4].

The retrospective reference, in the second passage, to the first passage, is quite clear.

In the first passage, God is said to have made the EONS through his Son: in the second, we are correspondently taught, that the EONS were framed by the word or command of God[5].

Hence, as *creation* is alike spoken of in each passage; and as the *things created* are, in each passage alike, set forth by the self-same word EONS: the just rules of consistent composition require, that the EONS in the first passage should be the same as the EONS in the second passage.

But the EONS in the second passage are certainly solid *Material Worlds*, not *Immaterial Ages of Chronology*, or *Chronologically successive Dispensations:* because, when framed out of non-apparent or invisible Non-Entity, they are said to be capable of being seen or (in other words) to become visible.

Therefore, the EONS in the first passage, created by the Father through the Son, must be the very same *Material and Visible Worlds*, as the EONS in the second passage.

II. What, then, are we, definitely and specifically,

[3] Heb. i. 2. Gr. *αἰῶνας.* [4] Heb. xi. 3. Gr. *αἰῶνας.*
[5] Gr. *ῥήματι*, not *λογῷ.*

to understand by WORLDS, thus characterised as becoming *Visible*, and therefore as thenceforward being *Tangible* and *Material?*

I see not, what such WORLDS can possibly be, save, collectively, the Whole Assemblage of the Spheres, one of which is the Earth inhabited by ourselves.

The reason of this opinion is plain: for it stands out in the Apostle's own language.

These WORLDS, plurally spoken of by St. Paul, are said by him to possess the common general characteristic of becoming *Visible* out of previous *Invisibility:* which is tantamount to saying, that, by the *Fiat* of the Divine Word, they started into *Material Existence* out of previous *Immaterial Non-Entity.*

Now WORLDS, thus characterised, cannot be *Metaphysical Worlds*, but must be *Solid and Tangible Worlds:* and, to this character of *Material Solidity and Tangibility*, nothing, with which we are acquainted, can answer, save the Multiplicity of the Material Spheres, whether Stellar or Planetary.

The WORLDS, therefore, spoken of by the Apostle in the two parallel passages of his Epistle to the Hebrews, must needs be the Whole Assemblage of the Spheres, or, in Scriptural Phraseology, the Totality of the Host of Heaven.

With some such idea, the Jewish Rabbins were wont to divide the Universe into two worlds: the Inferior World, or the Earth; and the Superior World, or the Heaven. By this *Heaven*, they meant the *Material Heaven:* though, probably, without excluding its Angelic Inhabitants. For, that they chiefly meant the *Material Heaven* as comprising the Multiplicity of the *Spheres*, I gather

from the statement of Philo the Jew. *The Sun*, he tells us, *was constituted a* PART *of Heaven*[1].

If I mistake not, the very same ideality occurs in the Book of the Psalms.

When I consider thy Heavens, the work of thy fingers; the Moon and the Stars, which thou hast ordained: what is Man, that thou art mindful of him; and the Son of Man, that thou visitest him[2]*?*

Here, on the well known principle of Hebrew Poetry, the *Heavens*, in the first clause of the verse, are correlative to and indicative of the *Moon* and the *Stars*, in the second clause. The import, therefore, is: that, what constitutes the *Material Heavens*, is the Collective Assemblage of the *Moon* and the *Stars*, or, in Scriptural phraseology, the Host of Heaven.

III. According to this view of the passages in the Epistle to the Hebrews, we are authorised to consider all the various created Spheres, whereof our own Earth is one, as so many WORLDS: and, since our own Earth *is* one of those Spheres thus collectively denominated WORLDS, it would seem, by a very plain analogy, to follow; that all the several Spheres are WORLDS also, bearing a certain affinity and resemblance to our own WORLD.

Now, by carrying out a different though parallel train of reasoning, we are brought to the conclusion: that the MANY MANSIONS, in the great Mundane House of the Father (that Mundane House, which, in convertible hebrew nomenclature, is the stupendous Temple of the Deity), are no other than the

[1] Ἥλιος δὲ μέρος οὐρανοῦ γέγονεν. Phil. Jud. Leg. Alleg. lib. i. Oper. p. 41.

[2] Psalm viii. 3.

Multiplicity of created Spheres; among which, our own Earth is, or rather will be, one, when by the last fire it shall have been dissolved and then rëorganised in a better and enduring condition.

Therefore, since the same particulars are alike set forth by the WORLDS and by the MANSIONS: it will follow, that the WORLDS and the MANSIONS are in truth identical.

IV. On the present point, very remarkable is the perpetually repeated language of Philo.

This sensuous WORLD, says he, *is nothing else than the House of God*[1].

Deem the fair and well organised WORLD *to be God's sensuous House*[2].

The whole WORLD *we must esteem the highest and truest Temple of the Deity. For an Adytum, it has the most holy part of the substance of existences; to wit, Heaven: but, for Oblations, it has the Stars: and, for Priests, it has the Angels, those subministrants of the Divine Powers*[3].

I have selected these three parallel passages from three several and distinct Treatises: and the thus multiplied occurrence of the same idea shews its perfect familiarity to the Writer. He gives, we may be morally certain, the received Philosophy of the Hebrew School.

[1] Ὁ αἰσθητὸς οὑτοσὶ κόσμος οὐδὲν ἄρα ἄλλο ἐστιν, ἢ Οἶκος Θεοῦ. Phil. Jud. de Somn. lib. i. Oper. p. 593.

[2] Τὸν Κόσμον εὐπρεπῆ καὶ ἕτοιμον, αἰσθητὸν Οἶκον εἶναι Θεοῦ. Phil. Jud. de Plant. Nöe. Oper. p. 221.

[3] Τὸ μὲν ἀνωτάτω, καὶ πρὸς ἀλήθειαν, Ἱερὸν Θεοῦ νομίζειν, τὸν σύμπαντα χρὴ Κόσμον εἶναι· Νεὼν μὲν ἔχοντα, ἁγιώτατον τῆς τῶν ὄντων οὐσίας μέρος, Οὐρανὸν· Ἀναθήματα δὲ, τοὺς Ἀστέρας· Ἱερέας δὲ, τοὺς ὑποδιακόνους αὐτοῦ τῶν Δυνάμεων, Ἀγγέλους. Phil. Jud. de Monarch. lib. ii. Oper. p. 820.

CHAPTER VI.

THE INTENDED LINE OF ARGUMENT STATED IN DISTINCT PROPOSITIONS, AND ITS PRINCIPLE ENUNCIATED.

At the conclusion of these Preliminaries, it may render my intended line of argument more clear, if I briefly state its nature in a series of distinct propositions, and then, with similar brevity, explain the principle on which the argument proceeds.

I. The propositions are the following.

1. Our Lord declared, that, in the House of his Father, are Many Mansions: and then, in immediate context, he subjoined, that he was going away to prepare a place for his Disciples.

Now the context, produced by the immediate juxta-position of *Place* and *Many Mansions*, seems imperatively to require, that the *Place*, about to be prepared, and therefore, when our Lord spoke, not as yet prepared, is some *One of the Many Mansions* in the great Mundane House of the Father.

But the Place, about to be prepared as the Future Heaven of the Faithful, is, very unequivo-

cally, stated in SCRIPTURE, to be this precise Globe of the Earth: when, after the great final Conflagration of our Sphere, foretold by St. Peter, it shall, as to all its constituent parts, have been restored and reproduced in a condition of perfect harmony and beauty.

I have here used the expression, *very unequivocally:* because the statement occurs, not merely in a figured prophecy, which might, if *solitarily* or *independently* considered, permit us, were we so disposed, to interpret figuratively such terms as a *New Heaven* and a *New Earth;* but also in a strictly literal or unfigured prediction, which, as being strictly literal or unfigured, shuts out any figurative interpretation, and binds us down to a strictly literal interpretation, of the terms in question.

For, in the prophecy of St. Peter, if the Aqueous Deluge, in the introductory context, be a literal Deluge of Water: then the Fiery Deluge, which is described as burning up the Universal Earth with its attached Atmospheric Heaven, must analogously be a literal Deluge of Fire. And, if the Fiery Deluge, which is destined to burn up the Universal Earth with its attached Atmospheric Heaven, be a literal Fiery Deluge: then the Universal Earth with its attached Atmospheric Heaven must be our present literal Earth with its present literal Atmosphere. And, thence, finally, if the Old Destroyed Earth and the Old Destroyed Atmospheric Heaven be a literal Earth and a literal Atmosphere: then the New Earth and the New Atmospheric Heaven, which succeed the Old Earth and the Old Atmospheric

Heaven, must, homogeneously, be a literal Earth and a literal Atmosphere, and cannot be a figurative Earth and a figurative Atmosphere[1].

Such being the case, this Planet of ours, in its restored and perfected condition, for which, as St. Peter speaks, the Faithful are looking out with full expectation; or, in other words, this Planet of ours, when prepared by our Lord as the Place where his Faithful Disciples shall be blessed through all eternity: is one of the Many Mansions, which he, at the same time, declared to be in the House of his Father.

[1] See 2 Peter iii. It may be proper to add a few words of explanation upon the remark made in the text.

I. The *New Heaven* and the *New Earth*, announced by St. Peter, *must*, for the reasons which have been given, be literal.

II. But the *New Heaven* and the *New Earth*, predicted by St. John as succeeding the *Heaven* and the *Earth* which had previously fled away from the face of the Sitter on the White Throne (Rev. xxi. 1. xx. 11.), *may*, in the *abstract*, if there be nothing to oppose such an interpretation, be figurative: because, to say nothing of other similarly constructed predictions, the undoubted Characteristic of the Apocalypse is, that it is mainly a figured and not a literal prophecy.

Such, then, in *the abstract*, is a *possible* interpretation: that is to say, there is nothing which *abstractedly* forbids us to understand the *New Heaven* and the *New Earth*, figuratively, as they are foretold in the Apocalypse.

But, in *the concrete*, since the chronological locality of this predicted Mundane Revolution determines it to synchronise with the Mundane Revolution predicted literally by St. Peter in the same verbal terms: we are compelled, by the circumstance, to give *it* also a literal interpretation, and thence, inasmuch as they *both* are literal, to pronounce the two Mundane Revolutions, severally predicted by St. Peter and by St. John, to be strictly and absolutely identical.

III. On the other hand, the *New Heaven* and the *New Earth*, predicted by Isaiah (chap. lxvi. 32.), *may*, in *the abstract*, if there be nothing in the context to oppose such an interpretation, be similarly pronounced to be literal.

But, then, in *the concrete*, a literal interpretation is made, by the context, altogether untenable. For the chronological locality of the *New*

2. Hence, as this Planet, in its restored state, is One of the Many Mansions in the great Mundane House of the Deity: analogy and homogeneity require, that all the Other Spheres, in every Created System, should be the Other Mansions.

3. But, since our Sphere will be thus tenanted, as their appointed Place or Heaven, by Christ's Faithful Disciples, it seems incongruous to suppose, that all the Other Spheres are empty and unoccupied: for, on such a supposition, they would have been created, in their astounding innumerability, for no moral or religious purpose.

4. SCRIPTURE, however, has revealed to us, that Man does not constitute the *only* Class of Moral Intelligences: on the contrary, we are taught, that there are incalculable myriads of Holy Intelligences, who are described as being the Angels or Messengers of Jehovah.

5. Under this aspect, then, even to say nothing of certain Scriptural Notices, as *our* Sphere, when renovated and changed after the Great Final Conflagration, is the destined Future Heaven of the Redeemed Human Race: so, analogously, we may conclude, that the *other* Spheres constitute the various Heavens (in SCRIPTURE, the word is used plurally) of the various well organised Hosts or

Heaven and the *New Earth*, as foretold by Isaiah, is associated synchronically with the Restoration of the Jews to their own country and their prolonged abiding there (See Isaiah lxvi. 5—24). This contextual circumstance, therefore, prohibits the literal interpretation of Isaiah's New Heaven and New Earth, and compels our adoption of the figurative: because the Jews, most clearly, on mere physical grounds, *cannot* be nationally restored to their own land, when it, with the rest of our present Earth, shall have been burned up and destroyed in the great Universal Conflagration.

Armaments (as they are significantly called) of the Blessed Angels.

II. From the preceding statement, it will be seen: that, through a connected series of successive steps, I argue onward, from what is distinctly revealed, to what is not revealed with equal clearness, but what certainly seems to follow in the way of legitimate analogical deduction.

Hence, even if the deduction be disallowed: still, the premises, being founded on SCRIPTURE, will remain unshaken.

Such is the line of argument, which I purpose to carry out in the following pages: and such is the principle, on which the whole argument is constructed.

SECTION II.

SPIRIT AND MATTER.

CHAPTER I.

GOD ALONE IS A SIMPLE OR UNCOMBINED SPIRIT.

On the highest possible authority, the authority of our Saviour himself as recorded in Scripture, we are taught: that *God is a Spirit*[1].

But, from Scripture, we gather yet further: that *God is a Simple or Uncombined Spirit.*

By the expression, *Simple or Uncombined*, I mean *Simple* as opposed to *Complex:* and, consequently, by a *Simple Spirit*, I mean a *Spirit wholly unassociated or wholly uncombined with Matter;* so that, as our First English Article states the doctrine, *There is but one living and true God, everlasting, without body or parts.*

I. Our Lord, we see, has declared: *that God is a Spirit.* And, correspondently, which can only be on the ground that God is a *Simple* Spirit, both John the Baptist and John the Evangelist have, in the same words, yet further declared: that *No one hath seen God at any time*[2].

[1] John iv. 24. [2] John i. 18. 1 John iv. 12.

The reason of this Invisibility of God is: that, to see a Spirit wholly unconnected with Matter, is a physical impossibility.

But, if God be incapable of being *seen* by any one, he clearly must be a Simple Spirit: for, if he *could* be seen, he would not be a Simple Spirit; because *Visibility* implies the presence of Matter, whether it be more or less dense.

In declaring the *Invisibility of God*, the Baptist, and thence (as we may fairly assume) the Evangelist also, spoke of the Father. For, as the Early Church was wont to theologise, God the Father is the *Fountain of Deity*[1]: while God the Son, and God the Holy Ghost, are consubstantial and cöeternal emanations, though after a mutually different mode, from this Primal and Simply Spiritual Fountain[2].

That such is the true import of the Baptist's declaration, is clear from the context.

No one hath seen God at any time: the only-

[1] Πηγὴ Θεότητος.

[2] I use the word *emanations*, not (of course) in the gnostic sense, but as conveniently expressing, in a single term, the alike derivation of the Son and the Spirit from the Father: the Son, by an eternal generation; the Spirit, by an eternal procession. In regard to the latter, much bitterness has arisen between the Latin and Greek Churches from the introduction, by the former, of the clause, *and from the Son*, into the Nicene Creed. As the doctrine, set forth in the introduction, cannot be *directly* proved from Scripture, though it may, I think, be proved *deductively*, it might have been more prudent not to disturb the peace of the Church Catholic, by inserting the clause into a *Creed*, and thereby imposing it as an Article of the Faith. If one may venture to give an opinion upon so high and inscrutable a matter, I should say, that the ancient statement of Tertullian bids the fairest to exhibit the exact truth. He would define the Procession of the Holy Ghost to be *from* the Father *through* the Son.

begotten Son which is in the Bosom of the Father, he hath declared him[3].

In other words, the Father, being invisible, can only be apprehended, by his creatures, through the medium of what is *visible*. But nothing can be *visible*, unless it be clothed in Matter. Therefore the Son, investing himself in a material form, became the Intermediate Organ of declaring the Father to his creatures.

II. The FACT of God being a Simple Spirit seems to be required, if in all humility we may venture so to speak, not only by his *Total Invisibility*, but likewise by his attributes of *Omniscience* and *Omnipresence* viewed with reference to the Immensity of the Entire Creation.

By the Oriental Sages, the Deity has been sublimely defined to be a Circle, whose centre is every where, and whose circumference is no where.

The definition, if we take, as its ground, the circumstance of the Deity being a Simple and Omnipresent Spirit, is, at once, correct and necessary.

We can form no distinct idea, either of the Omnipresence of God, or of the Infinitude of Space.

But then we can just as little form an idea of the converse: an idea, that is to say, either of the Non-Omnipresence of God, or of the Non-Infinitude of Space. For, if we attempt to form this latter idea, we shall be immediately encountered by the two-fold question: *If God be not omnipresent, what conception can we have of the region where he is*

[3] John i. 18.

not; and, *If Space be limited, how can we forbear asking, what there is beyond the supposed boundary of limitation?*

In short, it is alike impossible to form an idea, on the one hand, either of the Omnipresence or of the Non-Omnipresence of God, and, on the other hand, either of the Infinitude or of the Non-Infinitude of Space.

To speak with all becoming reverence, the Deity, so far as *we* can perceive, *must*, in the very nature and necessity of the case, be a Simple Spirit, unincumbered by the local limitation of body or parts: for, otherwise, apparently, he could not, by his Omnipresence, pervade Unlimited Space.

Thus, the whole Universe, as Philo speaks, is the boundless TEMPLE of the Omnipresent Deity[1]. Or, as our Lord expressed himself in the familiar phraseology of his country, it is the HOUSE of his Heavenly Father[2].

III. But this HOUSE or TEMPLE, for the words are convertible both with the Jews and with the Pagans, is not mere vacant unoccupied Space.

In my Father's HOUSE, said our Saviour, *are* MANY MANSIONS: *if it were not so, I would have told you.*

To create, in Illimitable Space, these MANY MANSIONS or these *many firmly abiding Residences*[3], it was, if we may judge from Scripture,

[1] Τὸ μὲν ἀνωτάτω καὶ πρὸς ἀλήθειαν ΙΕΡΟΝ Θεοῦ νομίζειν τὸν σύμπαντα χρὴ κόσμον. Phil. Jud. de Monarch, lib. ii. Oper. p. 820.

[2] John xiv. 2. So Philo, in a similar manner, calls the World the HOUSE of God. Τὸν κόσμον εὐπρεπῆ καὶ ἕτοιμον, αἰσθητὸν εἶναι ΟΙΚΟΝ Θεοῦ. Phil. Jud. de Plant. Nöe. Oper. p. 221.

[3] Gr. μόναι from μένω.

necessary, for reasons unknown to us and probably beyond our comprehension: that God, though himself the great and alone Simple Spirit, should yet act mediately through the instrumentality of Matter. Of course, I venture to say *necessary*, only in the way of an imperative deduction from SCRIPTURE. We *positively know*, because it has been *revealed* to us, that God acted demiurgically through the intervention of a Material Body: and we *reverentially know*, that God does nothing in vain.

Accordingly, while we are told, that *No one hath seen God at any time;* we are additionally told, that *The Only-Begotten Son which is in the Bosom of the Father, he hath declared him:* that is to say, the materially embodied Son hath declared him, or visibly set him forth, both energetically and morally[4].

Hence, as the Early Church believed and taught, the Son, who, from all eternity, had been, by what was called *Perichoresis* or *Circuminsession*, in the bosom of the Father, issued forth from the Father's Bosom, clothed in their first created Matter (even the material human form in which, as one of the ancient Creeds expresses it, he was *variously seen by the patriarchs*[5]), for the purpose of mediately creating the Material Universe: and, hence, with reference to this peculiar filial emanation so clothed in Matter as thenceforth to become visible and tangible, the Apostle was, by the Primitive Believers, supposed to have described

[4] Compare John xiv. 7.

[5] Variè visum patriarchis. Symbol. Vetust. apud Tertullian.

him as *He who was born (born*, not *made) before the whole creation*[1].

This secondary instrumentality, by which, through the seen Son, the unseen Father communicates with the entire Universe both material and intellectual, procured, for the Son, the descriptive biblical title of the WORD or NAME or ARM or ANGEL of Jehovah: and, conjoined in the work of creation, by the same mediate instrumentality, was the second Divine Emanation from the Paternal Fountain of Deity, whom we are taught to call the *Holy Spirit*.

Thus, although it is said, generally and primarily, that *God created the Heavens and the Earth;* yet we are assured, particularly and mediately, that *All things were made through the Word*[2]*:* and thus, while we are assured that mediately *All things were made through the Word;* we further learn, that the Spirit acted along with the Word in the direct work of creation, for we read, that, *By the Word of Jehovah were the Heavens made, and all the Host of them by the Spirit of his Mouth*[3].

[1] Πρωτότοκος πάσης κτίσεως. Coloss. i. 15.

[2] Gen. i. 1. John i. 3. Gr. πάντα ΔΙ' αὐτοῦ ἐγένετο. Somewhat unhappily, our translators have here used the ambiguous word *by*, instead of the unambiguous word *through*. They have done the same in various other places of Scripture, thus running the hazard of misapprehension. In the Nicene Creed also, they write BY *whom*, instead of unambiguously THROUGH *whom, all things were created*. The original Greek runs in perfect accordance with the Greek of St. John: ΔΙ' οὗ τὰ πάντα ἐγένετο.

[3] Psalm xxxiii. 6. It may be doubted, whether, by the *Spirit of God*, mentioned in Genesis i. 2, we ought to understand the *Personal Holy Spirit*. The expression seems rather to be an Hebraism, denoting only a *Mighty Wind*. See below, sect. iii. chap. 2. § 1.

IV. In consequence, then, of this economical arrangement, and in order that the Simple Spirituality of God might communicate with, or (as it were) come in contact with, both bare Matter, and Spirit invested in Matter, now about to be instrumentally created: the two Divine Emanations from the Invisible Fountain of Deity, acting as the Visible Hands of the Invisible Godhead (for such was the Language of Irenèus and the Early Church[4]), each assumed a Material Vehicle, by which, when it was requisite, they might manifest themselves energetically.

1. The Material Vehicle of the Son, long before his incarnation from the substance of his Virgin-Mother, was, as we learn from the entire OLD TESTAMENT, and as the Primitive Church always interpreted Scripture, the Human form[5].

Hence, when it is said that *God made Man in his own Image*, though the expression may have an ulterior reference to the Spiritual and Intellectual Image of God: yet its primary reference is, I think, to the External Form of the Son[6].

Under this aspect, I should understand the ex-

[4] Quasi manus.

[5] See, among numerous other places, Gen. xii. 7. xv. 4. xvi. 7—13. xvii. 1. xviii. 1—33. xlviii. 15, 16, compared with Hos. xii. 2—5. In all these recorded appearances, the Form is that of a Man: and the Being, thus visible in the Human Form, who receives divine adoration, is styled the *Word* or *Angel* of Jehovah. Of the early ecclesiastical writers, who thus justly understand and interpret Scripture, it may be sufficient to mention Justin and Tertullian.

[6] From the collocation of the two members of the clause, I think it probable that such is the true sense of 1 Corinth. xi. 7. *The* MAN *is the image and glory of God; but the* WOMAN *is the glory of the man.* Compare Gen. i. 27.

pression, as denoting, not that the Second Person of the Trinity, in his various manifestations recorded throughout the OLD TESTAMENT, borrowed his Form from Man, but, conversely, that Man was made in the already employed Material Form of the Son, which, when he emanated from the Bosom of his Eternal Father, he had assumed for the purpose of creating the Universe[1].

2. Correspondently, the second Demiurgic Emanation also clothed himself in Matter, and thus became capable of Visibility.

(1.) That one of his two selected forms was that of a Dove, is certain from the express testimony of HOLY WRIT.

Whether this Form was or was not assumed by the Holy Spirit in his demiurgic capacity, we have no SCRIPTURAL means of determining: though some, on the doubtful assumption that the *Spirit of God*, mentioned in the beginning of Genesis, is the *Personal Holy Spirit*, have inferred the *Form* from the attached verb *was moving*, which, they think, expresses the fluttering motion of a bird.

But, however this may be, we have it, what is

[1] Gen. i. 26, 27. I cannot refrain from suspecting, that Plato's Idea of Man's Archetype, as given by Milton, was derived from some knowledge of this text.

> Quis ille primus, cujus ex imagine
> Natura solers finxit humanum genus,
> Æternus, incorruptus, æquævus polo,
> Unusque et universus, exemplar Dei?—
> Sive, inter animas corpus adituras sedens,
> Obliviosas torpet ad Lethes aquas:
> Sive in remota forte terrarum plaga
> Incedit ingens, hominis archetypus, gigas;
> Et diis tremendus erigit celsum caput,
> Atlante major portitore siderum.

amply sufficient, specifically declared in the NEW TESTAMENT. For there we read, in more than a single place: that, at the baptism of our Lord, the Spirit of God was *visibly* manifested in the Form of a Dove, which descended from heaven and lighted upon him[2].

(2.) There was yet a second Material Form, in which the Holy Ghost has been pleased, *visibly* and *ocularly*, to manifest himself.

This Form was that of Fiery Cloven Tongues, expressive of the gift of diverse languages miraculously conferred upon the Apostles in the day of Pentecost.

[2] *He* SAW *the Spirit of God, descending like a Dove, and lighting upon him.* Matt. iii. 16. St. Luke adds, *in bodily appearance as a Dove.* Luke iii. 22. St. Mark bears the same testimony to the VISIBILITY of the Spirit and the MODE of his appearance. Speaking of Christ, he says: *And, immediately coming up from the water, he* SAW *the heavens opened, and the Spirit, as a Dove, descending upon him.* Mark i. 10. St. John adds, that the Baptist also testified to the form assumed by the Spirit, on the ground of his having *himself* SEEN it no less than Christ: and the reason assigned shows the necessity of *his* likewise SEEING the dove-like figure with his bodily eyes. *John bare record, saying: I* SAW *the Spirit, descending as a Dove from Heaven: and it abode upon him. And I knew him not. But he that sent me to baptise with water, the same said unto me; Upon whom thou shalt* SEE *the Spirit descending and remaining on him, the same is he which baptiseth with the Holy Ghost. And I* SAW: *and I bare record, that this is the Son of God.* John i. 32—34. Some persons, I believe, have thought, that the Spirit did not descend in the actual *form* of a Dove, but only that the *mode* of his descent resembled the fluttering of that bird. Such a speculation strikes me, as altogether groundless. In order to be SEEN, the Spirit must plainly have assumed *some* material form: and, if three of the Evangelists may be thought to express themselves ambiguously as to whether they meant specific *form* or only *mode* of descent, St. Luke puts the matter out of all doubt by the perfectly unambiguous explicitness of his language; for, as I have noted above, he declares, that the Spirit descended *in bodily appearance as a Dove.* Καταβῆναι τὸ Πνεῦμα τὸ Ἅγιον, σωματικῷ εἴδει ὡσεὶ περιστερὰν, ἐπ' αὐτὸν. Luke iii. 22. The word σωματικῷ, used comparatively, decides the question.

We are distinctly told in SCRIPTURE, that the Form in question was *visible*, and that they did not merely *hear* the sound from heaven as of a mighty rushing wind. *There* APPEARED *unto the Apostles Cloven Tongues as of Fire: and it sat upon each of them: and they were all filled with the Holy Ghost*[1].

V. As the Omnipresence of God involves his Character of being a Simple Spirit: so we are carried, I think, by a somewhat similar necessity of involution, to the dogma; that It is the Prerogative of the Supreme Being to be the SOLE Simple Spirit, which either *has* existed or *does* exist or *can* exist.

We readily perceive the invincible necessity of ONE Simple Spirit; because *without* the existence of such a Spirit, there could be no Omnipresence of the Deity through the Infinitude of Space, save in the way of active influence, which is no *proper* Omnipresence: and, though the Son, in his demiurgic generation from the Father, was mysteriously clothed with Matter for the purpose of effecting a Material Creation; yet the language of SCRIPTURE seems bindingly to import, that the Son, as Simple Unclothed Spirit, had previously existed, from all eternity, in what the inspired Baptist calls *The Bosom of the Father*[2].

[1] Acts ii. 3, 4.

[2] John i. 18. What, in Theology, is called the *Eternal Generation of the Son*, is, in a measure at least, rendered intelligibly conceivable even to our apprehension, by carrying on, with a superadded idea, the illustration, so frequently used by the early Fathers, Justin Martyr and Tertullian for instance, long before the first Nicene Council, to show the nature of the Divine Consubstantiality in Essence.

They argued: that, as fire and light are communicated from one lamp to another, and as that which is communicated is strictly consubstantial with that which communicates; so the Son, under the aspect of his

Unless this position be taken up, we shall be driven to hold, in some shape or other, the Eternity of Matter: and thus we shall find ourselves speedily introducing, either direct Material Pantheism, or else the Dogma of Two Distinct and mutually Independent Principles, each alike existing by the

generation from the Father, is, by the very circumstance of such generation, strictly consubstantial with him.

The illustration is severely Scriptural: for it is evidently borrowed from the language of St. Paul in his Epistle to the Hebrews: where he speaks of the Son, as being the Light radiating from the glory of the Father, and thence the very impress or character of his Substance. *Ὢν Ἀπαύγασμα τῆς Δόξης, καὶ Χαρακτὴρ τῆς Ὑποστάσεως αὐτοῦ.* Heb. i. 3.

But, when once the *Principle* is laid down, it may be further employed, as demonstrating, by a necessary consequence, not only the consubstantial generation *simply*, but likewise the *eternal* consubstantial generation, of the Son from the Father: and the Illustration, founded upon the Principle, enables us to form *some* conception, at least, how an emanation, *though* an emanation, may have no commencement in time; so that both the emanation and that from which it emanates shall alike be eternal.

Physical Light, we know, is a perpetual emanation from the Solar Orb. Hence, plainly, if the Solar Orb, as now physically constituted, were eternal: Light, though emanating from it, would be eternal also: that is to say, there never could have been a time, when Light was not thus emanating; and, consequently, the emanation of Light, though an emanation, could have had no commencement in time.

Thus, so far as we can conceive the eternity of an emanation of Light from a supposed eternal Solar Orb, we may also conceive, as implying no contradiction, the Eternal Generation of an Eternal Son from the Eternal Father.

Under some such combined views of the subject, those two Forms of Sound Words, the Nicene and Athanasian Creeds, severally propound: that *the Only-Begotten Son of God is, God from God, Light from Light, True God from True God;* and yet, though the Son is begotten and the Holy Ghost proceeds, *in this Trinity, none is afore or after other, none is greater or less than another, but the whole Three Persons are coëternal together.*

The apparent contradiction, is solved by the acknowledged eternity of the Fountain of Deity. If the Fountain be eternal, the Streams from it must be eternal also.

necessity of Existence, inasmuch as, according to such a theory, neither of them was *created*[1].

No Spirit, save God, is an Omnipresent Spirit. Therefore, since the condition of *Simple Spirit* stands thus, to all appearance, inseparably connected with the condition of *Omnipresence;* and since no conceivable necessity for the subsistence of Simple Spirit exists, save in the solitary, and what cannot but be solitary, case of the Illimitable Supreme Being: we seem, even in the way of abstract reasoning from the anteriorly known premiss that *God is a Spirit;* we seem, I say, brought to the conclusion, that SOLENESS OF SIMPLE SPIRITUALITY *is an incommunicable attribute of the Omnipresent and Omniscient Deity.*

VI. But, whether this reasoning be, in itself, valid or invalid, we have, I believe, no SCRIPTURAL PROOF of the existence of any Simple Spirit save God alone.

Doubtless, we read of *Spirits:* as when it is said, *He maketh his Angels Spirits*[2]. But this, *per se*, is no proof, that Angelic Spirits are, *as* such, Simple Spirits.

Doubtless, again, we read of hereafter approaching to *the Spirits of Just Men made perfect*[3]. But this is no proof, that those Spirits have *not* been *then* rëunited to their Material Bodies; or rather, indeed,

[1] The Dogma in question constituted the grand Heresy of Paganism. On the one hand, it branched out into a form of Materialism, which supposed, Matter to be the Body, and Spirit (if such Spirit were not really deemed a subtle Modification of Matter) to be the Soul, of the World.

On the other hand, it formed the basis of the Persian Doctrine of two Eternal and Independent Principles of Good and Evil, which, afterward, in the Christian Church, appeared as Manichèism: for Matter was held to be inherently evil, and Spirit, as such, to be inherently good.

[2] Heb. i. 7. [3] Heb. xii. 23.

the very term *perfected*[1] would seem to import, that they have been thus united: neither is it any proof, that, even while separated from their Bodies during their intermediate state of existence, they still have no such material clothing as can render them capable of *Visibility*.

Doubtless, furthermore, our Lord himself defines a Spirit to have *no flesh and bones*, such as he himself had after his Resurrection[2]. But this affords no proof, that disembodied Spirits possess not *some* subtle material vehicle, though they have not the precise solid flesh and bones of perfect Humanity.

If we turn to SCRIPTURE, our only sure guide, *every* created Spirit is uniformly exhibited to us, as clothed in Matter, more or less etherealised, more or less dense.

Hence, Spirits, such as Angels, are, through the medium of an outward material form, capable of being *seen* and even *touched:* though they possess also a capability of becoming *invisible* to mortal eyes; as our own atmosphere, if I may borrow the illustration, is *invisible*, though not, on that account merely, the less strictly *material*.

And, hence, disembodied human Spirits, though disembodied, are demonstrated to be *still* connected with Matter of whatever rarity, by the undeniable fact, that SCRIPTURE records them to have been actually *seen*.

The general result is: that *we have no* SCRIPTURAL AUTHORITY *for asserting the existence of any Simple Spirit, totally unclothed in Matter, save the Paternal Deity alone.*

[1] Gr. τετελειωμένων.

[2] Luke xxiv. 39.

CHAPTER II.

MAN, IN HIS INTERMEDIATE STATE, AS WELL AS IN HIS PRESENT STATE, EXISTS, NOT AS A SIMPLE SPIRIT, BUT AS A SPIRIT COMBINED WITH MATTER.

In consequence of the Fall, there are appointed to every man three successive States and three successive Modes of Existence.

First, he exists in a solid Material Body. Next, he exists in a State, wherein the Spirit is separated from that solid Material Body: which Body we sensibly behold consigned to the corruption of the grave. Lastly, the Spirit will be rëunited to the Body: and thus each individual man will exist, through all eternity, in the condition of a Spirit, combined, indeed, with the solid corporeal Matter, but yet with Matter so refined and etherealised as to constitute what the Apostle comparatively calls a *Spiritual Body*.

Of the truth of these several points, we are assured, partly by our own actual experience, and partly by DIVINE REVELATION.

From our own actual experience, we know: that we are, severally, Immaterial Spirits existing in

Material Bodies. And, again, from our own actual experience, we know: that, in death, our Material Bodies are separated from our Immaterial Spirits[1].

At the same time, from DIVINE REVELATION, we know: that our Spirits are not annihilated in consequence of that separation; but that they continue to exist, though separated from the solid Bodies with which we are at present familiar. And, from DIVINE REVELATION, we yet further know: that a time will assuredly come, when our Immaterial Spirits will be rëunited to our Material Bodies; that, for this purpose, our Bodies, or at least the Essence of our Bodies, will, in the last day, be raised from the grave of corruption; and that thus, in the condition of Spirit combined with corporeal Matter however physically changed that Matter may be, we shall continue to exist, either gloriously happy or fearfully miserable, to all eternity.

Respecting our present State, little needs to be said.

We all know and feel experimentally, that we are each a Spirit: yet a Spirit, not simple like the Deity, but intimately combined with Matter.

[1] I have not thought it necessary, in any part of this Treatise, to discuss the whimsical paradox, which some ingenious men have not scrupled to maintain, that *Matter does not exist.* Materialists, on the other hand, no less whimsically would prove: that *Spirit does not exist;* what we call *Spirit* being merely a particular modification of *Matter.* These two Classes of Speculatists seem, between them, to interpret, or at least to illustrate, the old Fable of the Middle-aged Man who was fortunate enough to have two Wives of different ages, each equally zealous to accommodate her Husband to herself. The one extirpated all the grey hairs: the other, all the black hairs. By their united labours, the Husband had not a hair left upon his head. When Matter and Spirit are alike annihilated, it would form a curious problem to ascertain the Residuum.

So far as concerns the *Fact*, therefore, the condition of our present State requires no discussion: and, as to the *Mode* in which Spirit is combined with Matter, and acts through Matter, it would be beside my present purpose to inquire into it, even if I possessed, what I do not possess, the requisite amount of intellectual subtlety. Hence, on *this* point, nothing more shall be said.

But a very interesting inquiry opens upon us respecting our second State of Existence: the State, I mean, when the Spirit is separated for a season from that Material Frame with which it is now combined.

Here, the following question immediately presents itself.

During its term of separation from the Body, is the Soul of Man a simple Spirit like God: or is it a Spirit, still combined with a certain portion of Matter, though dissociated from its present gross Material Body?

This question I shall endeavour to answer: partly, by a necessary deduction from what has been already established respecting the solitary character of the Deity; partly, from the declared better condition of Man, when the Soul shall have been rĕunited to the Body; and, partly, from the direct evidence afforded by Scripture itself.

I. On what I deem sufficient grounds, I have recently established the position: that *A state of Existence in Complete Simpleness of Spirit is an exclusive Attribute of the Deity*[1].

Now let it be admitted that this position has

[1] See above, sect. ii. chap. 1. § v.

been established, and the immediate result will obviously be: that, since God *alone* is a Completely Simple Spirit, the disembodied Spirit of Man is *not* a Simple Spirit; and, consequently, that, although separated from the present gross Material Body, it is still associated with Matter, however rare and even impalpable such Matter may be.

II. With this result accords the conclusion, which we are compelled to draw from the characteristic nature of the alteration in the Physical State of Man, when his disembodied Soul shall be rëunited to his reconstructed Body.

The Separation of Soul and Body by Death is exhibited, not as a privileged escape from the Prison of the Flesh according to the notion of the Platonists, but as the penalty due to Sin. This Separation, therefore, implies a certain measure of degradation and imperfection.

Hence, conversely, the Rëunion of Soul and Body, in the Day of the Resurrection, is always, at least so far as concerns the just, described as a Privilege: which Privilege consists in the being brought from a State of Human Imperfection to a State of Human Perfection.

But the Condition of Absolute Simplicity of Spirit *must*, inasmuch as it is the Condition of God himself, be a Condition of Absolute and Unmixed Perfection.

Hence, if the disembodied Soul were, while disembodied, an absolutely Simple Spirit like God; it would, as such, be in a State of Absolute Perfection unmixed with the smallest modicum of Defectiveness.

Consequently, on such a supposition, the Rëunion of Soul and Body, instead of being a Privilege and an Exaltation of Man, would really be a Punishment and a Degradation: because, by such Rëunion, he would lose the Perfection, which, in his disembodied State, he had possessed in common with the Deity.

III. Yet, however fairly conclusive such reasoning may be, the question, after all, will be decided, the most satisfactorily, by the direct evidence of SCRIPTURE.

The present question, then: the question, to wit, *Whether the disembodied Human Spirit be, or be not, still connected with a Material Vehicle of some description:* this question, I apprehend, is, by DIVINE REVELATION, decided in the affirmative.

1. I shall begin with laying down the *Principle* or *Basis* of my argument from SCRIPTURE.

A Simple Spirit, by the very circumstance of its Simpleness, is incapable of being *seen*.

For sight, whether exercised by Men or by Angels, requires Matter as the field of its action.

Matter may, indeed, become so rare, as *itself* to be, in *that* condition, invisible: but, still, Sight cannot sensibly operate where there is *no* Matter.

There may, it is true, be a Spiritual Perception of a Simple Spirit: and figuratively that Perception may be called *Sight*. Thus our Lord pronounces the pure in heart to be blessed, because they shall *see* God: and thus, negatively, his Apostle declares, that, without holiness, no man shall *see* the Lord; thence implying, that, *with*

holiness, man *shall see* the Lord[1]. But this is only as we speak of *seeing with the Mind's eye:* meaning, thereby, not literal Sight, but only Perceptive Comprehension. Strictly and literally, the action of *Sight* supposes the presence of *Matter.*

Accordingly, it is ruled: that *No one* (not merely *no man,* but as the force of the Original requires, *no created being* whatsoever) *hath seen God at any time.* And, by the same Infallible Authority, it is also ruled: that *No one can see,* or (as the word here very obviously imports) can mentally apprehend, or scan with full definiteness of Intellectuality, *the Invisible Father, save the Son.* In a similar manner, though perhaps even still more fully, the inspired Apostle declares, of the Blessed and Only Potentate, the King of kings and Lord of lords: that *He only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, or can see*[2]. A measure of *spiritual* knowledge or figurative *spiritual* sight may be communicated to a creature: for it is the office of the Son to *declare the Father*[3]. But this *intellectual* knowledge, of which our Lord speaks, cannot be thus communicated to *any* finite being: for it is only by virtue of his being very God from very God, that the Son *can* thus intellectually and fully see or apprehend the Father. *Not that any one,* saith the Divine Word, *hath seen the Father, save he which is from God: he hath seen the Father*[4].

[1] Matt. v. 8. Heb. xii. 14. [2] John i. 18. vi. 46. 1 Tim. vi. 15, 16.
[3] Matt. xi. 27. John i. 18. [4] John vi. 46.

No doubt, the reason, why the Father cannot be seen, is the Spiritual Simpleness of his Nature, wholly dissociated from any combination with Matter.

But we have it SCRIPTURALLY recorded, that disembodied Spirits, during the time of their separation from the Body, *have* been seen by mortal eyes.

Therefore, in order to be thus visible, those disembodied Spirits must have been associated with a Material Vehicle or Covering of *some* sort.

2. If the GROUND, upon which this reasoning is built, be established: I do not see, how its force can be turned aside. The Covering or Vehicle of a disembodied Spirit may be so rare and etherealised, as, like smoke or vapour, to present nothing sensible to the *touch;* but still, like smoke or vapour, it could not be *seen* at all, unless it were material; which, accordingly, we know smoke and vapour to be. The condition, in short, of *Materiality*, is, I suppose, essential to *Visibility*. Our business, therefore, now is, to establish, by SCRIPTURAL EVIDENCE, the GROUND of the reasoning.

(1.) Here we naturally are first conducted to the remarkable appearance of Samuel as recorded in HOLY WRIT, after his Soul had indisputably been separated from his Body.

Some have supposed this recorded apparition to have been an Evil Spirit, evoked and rendered visible by the infernal skill of the Pythoness of En-Dor.

But, to say nothing of our having no evidence that pretended witches, either now possess, or ever did possess such skill (for the scriptural denunciations against those, who professed to divine by a

familiar spirit, prove only the *wickedness*, not the *success*, of such attempts): the reasons, assigned for the opinion, strike me, as being not only weak in themselves, but likewise as being absolutely irreconcilable with the precise words of SCRIPTURE, carefully and specially given.

SCRIPTURE explicitly declares, that the apparition *was* Samuel: not a delusive resemblance of Samuel, but, if words have any definite meaning, the veritable Prophet himself.

In exact accordance and in perfect consistency with this declaration, the same SCRIPTURE exhibits him, as delivering a prophecy, the minute fulfilment of which could not have been insured by an antecedent knowledge either human or diabolical.

From an acquaintance with the different military conditions of the two opposing armies of the Philistines and the Israelites, a shrewd inquirer might have ventured to foretell, *in general terms*, the rout of the latter: for the policy of the Philistines, while they held the land in subjection, had been to deprive the Israelites of the mechanical means necessary for the fabrication of swords or spears[1]. But no trickster, either diabolical or human, even if we admit the power of diabolical intervention, would have gratuitously committed himself by the minute *particularity* of predicting, not only the defeat of the Israelites, but also the death of Saul and his sons. For, on this *particularity*, more than a single change may be rung: which, of course, greatly increases the odds against the punctual accomplishment of a prophecy thus constructed. The

[1] 1 Sam. xiii. 19, 20.

battle itself might be lost: but it did not, therefore, follow, that the King and his sons would be slain. Or, if the King fell: that was no reason, why his sons might not escape. Or, if one son fell: it did not follow, that the others, who were engaged in the fight, should also fall. Or, if his sons should all perish: still the King himself might escape. In short, on the supposition of any thing less than divine prescience, it is as difficult to account for the *minute accomplishment* of the prophecy, as it is to account for the *then* superfluous rashness of its *studious particularity*.

Ere I proceed to offer any additional remarks, it will be proper to exhibit the SCRIPTURAL NARRATIVE of the transaction itself.

Now Samuel was dead: and all Israel lamented him; and buried him in Ramah, even in his own city. And Saul had put away the Oboth and the Idionim out of the land[1]. *And the Philistines gathered themselves together; and came, and pitched in Shunem: and Saul gathered all Israel together; and they pitched in Gilboa.*

And, when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

And, when Saul inquired of Jehovah, Jehovah answered him not, neither by Dreams, nor by Urim, nor by Prophets.

Then said Saul unto his servants: Seek me a woman, a Lady of Ob: and I will go unto her, and inquire of her.

[1] For remarks concerning the Oboth and the Idionim, see Selden, De Diis Syris, Syntag. i. cap. 2. p. 45—49. and Beyer, Addit. in loc. p. 218—228.

And his servants said to him: Behold, there is, at En-Dor, a woman, a Lady of Ob.

And Saul disguised himself: and put on other raiment. And he went: and two men, with him. And they came to the woman by night.

And he said: Divine unto me, I pray thee, by Ob: and cause him to ascend unto me, whom I shall name unto thee.

And the woman said unto him: Behold, thou knowest what Saul hath done, that he hath cut off the Oboth and the Idionim out of the land. Wherefore, then, layest thou a snare for my life, to cause me to die?

And Saul sware unto her by Jehovah, saying: As Jehovah liveth, there shall no punishment happen to thee for this thing.

Then, said the woman: Whom shall I cause to ascend unto thee? And he said: Cause Samuel to ascend unto me.

And, when the woman saw Samuel, she cried with a loud voice. And the woman spake to Saul, saying: Why hast thou deceived me; for thou art Saul? And the King said unto her: Be not afraid; for what sawest thou?

And the woman said unto Saul: I saw a Judge ascending out of the earth.

And he said unto her: What form is he of?

And she said: An old man ascendeth; and he is covered with a mantle.

And Saul knew, that it was Samuel: and he stooped with his face to the ground; and prostrated himself[2].

[2] That is, as the Seventy naturally understood the passage, *prostrated himself* TO HIM: προσεκύνησεν ΑΥΤΩι.

And Samuel said to Saul: Why hast thou disquieted me, in causing me to ascend?

And Saul answered: I am sore distressed: for the Philistines make war against me; and God is departed from me, and answereth me no more, neither by Prophets nor by Dreams. Therefore I have called thee, that thou mayest make known unto me what I shall do.

And Samuel said: And why dost thou inquire of me, seeing Jehovah hath departed from thee, and is become thine enemy? And Jehovah hath wrought for himself, as he spake by me: for Jehovah hath rent the Kingdom out of thine hand; and hath given it to thy neighbour, even to David. Because thou obeyedst not the voice of Jehovah, nor executed his fierce wrath upon Amalek: therefore hath Jehovah done this thing unto thee this day. Moreover, Jehovah will also deliver Israel with thee into the hand of the Philistines: and, to-morrow, thou and thy sons shall be with me. Also Jehovah will deliver the host of Israel into the hand of the Philistines.

And Saul fell straightway all along on the earth: and he was sore afraid, because of the words of Samuel[1].

In giving my own view of this remarkable narrative, I shall, in effect answer the arguments, by which it has been attempted to shew: either that the whole was a mere imposture, carried on by the woman with the aid of a confederate; or that the evocation was real, though the spectre was an infernal spirit[2].

[1] 1 Sam. xxviii. 3—20.

[2] The arguments in question will be found in Bishop Patric's Com-

My belief is: that the woman, like other persons of the same stamp, was, in the first instance, and with a conscious full purpose of intention, a mere impostor, whose object was to delude her then unknown visitor with a voice and a phantasmal appearance through the joint management of herself and a confederate who should personate the well known and well remembered form of Samuel. Her impiety, which had been proscribed by Heaven, consisted, I apprehend, not in the *actual* raising of the Dead for the unhallowed purposes of Necromancy, but in the wicked *pretence* to such a power: because, in the carrying out of the *pretence* however false in itself, Satan must have been *really*, though *ineffectually*, invoked; while the people were deceived, and turned aside from trust in the Living God alone. Both the existence, in short, of veritable witchcraft and the performance of miracles at the pleasure of wicked individuals through the agency of magic or evil spirits, I utterly disbelieve. One special reason, among others, is: that, if we admit the *actuality* of supernatural intervention in the cause of falsehood, we preclude all reasonable possibility of urging miracles as any proof of the reality of a divine revelation[1].

ment on the Place, and in Stackhouse's History of the Bible, book v. chap. 3. On the proper explanation of the present narrative, there is a valuable Sermon by Dr. Waterland.—Works, vol. ix. p. 411.

[1] See Mr. Farmer's admirable Dissertation on Miracles. *Rem acu tetigit.* The performances of the Egyptian Magicians were mere sleight-of-hand tricks. They had small difficulty in imitating, upon a diminutive scale, the two first gigantic penal miracles wrought by Moses, just as they had readily produced the appearance of a change of their rods into serpents by a previous concealment of such animals in the wide sleeves of their flowing robes: but as the real miracles proceeded, one

Now, with this sound principle before us, we shall find the whole narrative, in its obvious and natural and literal sense, to be of perfectly easy elucidation.

The impostures of the ancient Witches in Israel seem to have been carried on, partly by Ventriloquism, and partly by the Aid of a Confederate.

In the present passage, what our translators express by *a Woman that hath a Familiar Spirit*, is, when literally rendered, *a Woman who is a Lady of Ob*. A Sorceress is called *a Lady of Ob*, as a Sorcerer is called *a Lord of Ob:* and the idea, conveyed by the word *Ob*, is, that of an apparently preternatural tumefaction on the part of the Sorceress, while, through the subjected power of the Ob, delivering or preparing to deliver her pretended response[1]. In the case of the Israelitish Witches, the voice (what tended the more to keep up the imposture) did not appear to proceed from the Hag herself: but sounded, as Isaiah informs us, in a low soft whisper out of the ground[2]. This decep-

after another, in astounding succession, they found themselves unable to copy them even in the smallest degree. I have discussed this point at some length in my Horæ Mosaicæ, sect. ii. chap. 5. § i. Vol. i p. 363—369. Edit. 1818.

[1] See Æneid. vi. 46.

[2] Isaiah xxix. 4. The pretty obvious etymology of our word *Hag* is curious enough. It is not Anglo-Saxon or derivative Latin, but pure Druidical Celtic. *Hag* is *Hac:* which word denotes a *Serpent*. Hence the round temple, which constituted the head of the vast stone Snake of Abury, was called the *Hac-Pen* or the *Head-of-the-Snake*. A tame living Serpent, the vehicle and representative of Hu or Beli, the oracular Apollo of Druidism, is described as gliding among the vast columns of Stonehenge, that chief circular temple of Apollo celebrated by Diodorus Siculus. In every quarter of the globe, the Serpent or Python was the reputed agent of oracular divination. Hence, the Sorceress, who was supposed at particular times to take the form of the sacred Serpent, was naturally called the *Hac* or *Hag*. Romance is the next progressive

tion was, plainly enough, produced by Ventriloquism: and the effort of thus throwing the voice was attended by a sort of heaving and swelling of the stomach. Hence the Seventy scruple not to express their sense of the hebrew *Baalath Ob*, by rendering it a *Ventriloquist Woman*[1]: and, I believe, they correctly expressed the idea of the Original.

So far as I can gather from the Scriptural Narrative, the order of the circumstances seems to have been the following.

For the purpose of more effectually deluding Saul, the Pythoness of En-Dor, after the manner of her craft, probably designed to employ, both her own faculty of Ventriloquism, and a confederate who at the fitting time should personate Samuel by exhibiting himself in the well remembered and familiar habiliments of the Prophet.

In order that the confederate should, while the pretended incantations were going on, have sufficient time to robe himself and thus make his appropriate appearance, the king seems to have been kept in a room adjoining to the adytum, where he might hear the low ventriloquistic mutterings from the ground, but could not see the intended entrance of the confederate through some

stage to Mythology: and we easily recognise the prototypal *Hag* in the periodical transmutation of the Fairy Morgana, or the Lady of the Symbolical Lake, into a Serpent. Our curiously learned great poet had evidently such legends in his eye, when he so graphically described the periodical transformation of Satan and his Angels into Snakes of all forms and bulks. See Paradise Lost, book x. ver. 504—584. The compound *Hag-Worm* is not yet quite obsolete.

[1] Gr. *γυνὴ ἐγγαστρίμυθος*.

concealed door in the inner apartment. This, of course, is conjecture: but, without something of the sort, it is difficult to account for the evident circumstance, that, in the first instance, Saul himself did *not* behold the phantasm[1].

When all had been thus prepared for the imposture, the woman, in the midst of her impious mummery, was surprised and terrified at what she suddenly and unexpectedly beheld. Upon this, she abandoned her engastrimythic whisperings: and uttered a loud cry of alarm and distress. *She cried*, says the inspired narrative, *with a loud voice*. Now we know, from the testimony of Isaiah, that the usual sounds, produced by these fatidical ventriloquists, were low mutterings as out of the earth; plainly meant to indicate the approach of the evoked spirit in his ascent from the lower region of Sheol or Hades. The soft mutterings, however, of the Pythoness were suddenly exchanged for a loud shriek of terror in her own natural voice. For such a marked alteration, there must have been some *real* cause: and that cause could never have been the expected entrance of her confederate, dressed up, as best he might, to personate Samuel. *This* could have produced no alarm or occasioned any loud cry of sudden terror. Hence we may be

[1] This, I think, is a more easy and natural way of accounting for the fact, than the conjecture of Mr. Stackhouse. "According to the series of the narration," says he, "Saul did not see the Spectre (be it what it will) so soon as the woman did: because, probably, the woman's body or some other object might interpose between him and the first appearance; or, perhaps, because the vehicle, which Samuel assumed upon this occasion, was not, as yet, condensed enough to be visible to Saul, though it was to the woman."—Hist. of the Bible, book v. chap. 3.

morally sure, that what she saw was alike undeceptive and unexpected.

What, then, *did* she see?

The narrative says, that she *saw Samuel.*

While she was in the midst of her unhallowed mummery, Samuel *himself* appeared. She had *delusively* undertaken to call him up from the central Sheol, the temporary abode of disembodied spirits: and he was now *actually* manifested, instead of her expected confederate in masquerade.

Instantaneously the truth flashed upon her, that she had been deceived by her visitant, and that in truth he was no other than Saul himself. This circumstance furnishes an additional proof, that the woman really beheld something which she had not expected; and, consequently, that, so far as the apparition was concerned, there was no tricking imposition. Had she seen nothing more than her expected confederate, *that* circumstance could have produced no sudden misgiving suspicion that her disguised nocturnal visitant was the King of Israel.

Saul, hearing her loud cry of alarm, and acknowledging the truth of her challenge, bids her entertain no fear from the discovery of his rank: but, as yet seeing nothing *himself* by reason (as I conjecture) of his being placed in an anteroom or outer apartment, asks her what *she* saw.

Her reply was: *I saw a Judge ascending out of the earth.*

So, with Bishop Patric, I understand the word *Elohim*, which literally, no doubt, imports *gods* or rather singularly in the present place *a god:* but,

by which, in conventional familiar idiom, was meant a *Judge* or *Prince* or *Ruler*.[1]

Saul, still in the anteroom and therefore seeing nothing himself, inquired his form.

The reply was: *An old man ascendeth; and he is covered with a mantle.*

From this description alone, the King knew or perceived, that the apparition must needs be Samuel. But the hebrew word imports much more than a bare conviction from the words of another person: it, properly and primarily, denotes a knowledge or perception, conveyed by the touch or any other of the bodily organs, so as to preclude all doubt by reason of a full conviction from the senses.

Accordingly, the whole sequel of the narrative shews, that, with his own eyes, Saul himself, no less than the woman, and most probably his two attendants also, saw the apparition, and thus sensibly knew or perceived that it was Samuel.

Had he been originally in the *same* room with the woman, he must have seen the phantom as soon as she did, and therefore needed not to have made any inquiry from *her* as to the form. Therefore, in the first instance, he must, I think, have been in *another* room. Nor can it be said, that he was precluded from the sight by reason of his having prostrated himself while the evocation was going on: for his prostration did not occur until *after* the notification of the appearance had been made to him. *Saul knew, that it was Samuel: and he*

[1] See Psalm lxxxii. 6, 7, and John x. 34, 35. I have said: Ye are gods; and all of you are children of the Most High. But ye shall die like men; and fall like one of the princes.

stooped with his face to the ground, and prostrated himself. His prostration, we see, was the *consequence* of his knowledge or full perception: and, as mere curiosity alone, perhaps a mixture of distrust, would impel him to use his own eyes (which, I suppose, could only be effected by an entrance into the adytum); so it is incredible, that he should stoop with his face to the ground and prostrate himself to a being, who, the Pythoness assured him, was visible, but whom yet he himself saw not. The very act of prostration implies *sight:* and so the Seventy most reasonably understood the matter, as is clear from their explanatory addition to the Original. The Hebrew says only: *He prostrated himself.* But the Greek runs: *He prostrated himself* TO HIM. When he prostrated himself, he must surely have *seen* the person to whom he performed this act of oriental reverence[2].

[2] There is no analogy, between the Scriptural account of the appearance of Samuel, and the accounts which we have heard of a sort of phantasmagoric chiromancy as practised in the present day by an egyptian impostor.

In this last, the spectre appears in a mirror formed by a quantity of ink poured into the palm of a boy, *pretended* to be selected at random from boys playing in the street. The boy alone declares what he sees in the mirror: the figure, if such there be, is never beheld by the inquirer; neither is any voice heard save that of the boy.

Now an *imaginary* similitude might, by some speculatist, be raised, between the boy being the declarer of what he saw in the one case, and the sorceress being the declarer of what she saw in the other case.

But here the resemblance ceases.

Samuel is reported to ascend out of the earth: and *himself* distinctly appears, evidently in his full proportions, to the terrified Pythoness; not his mere miniature reflected image in a small mirror. The King *at once* recognises him: *first,* indeed, from the woman's description; but *afterward,* most plainly, I think, from ocular inspection, by which he is satisfied of his identity. Then follow his prostrations to the awful being whom he now saw: and the whole is next carried on, not in dumb show,

In like manner, the whole of the succeeding conversation between Saul and the Spectre imports *Visibility :* and we have, all along, an assurance, as plain as words can make it, that the Phantom was the veritable Prophet himself, and not, as some have unwarrantably fancied, an evil spirit, who obeyed the evocation of the Pythoness.

Samuel, for so runs the distinct assertion of the narrative, in reply to the King's complaint, reminds him, how the Lord had spoken to him by his well-remembered voice; declaring, that, for his disobedience in the matter of Amalek, his kingdom should be rent away from him and given unto David: and then delivers the specifically minute and particular prophecy, which was afterward so exactly fulfilled.

The prophecy announced: that, on the morrow, God would not only deliver Israel, with him, into the hand of the Philistines; but, likewise, that both the King and his sons, instead of either escaping from the fray or being made captives by the enemy, should be with *him*, the inspired and truth-delivering Prophet to wit. That is to say:

but in an audible conversation between the parties. They are evidently present, face to face, in the same apartment: and, during the time that they converse, Saul has undoubtedly raised himself from his prostrate attitude of first reverence, so as thus to have a full view of the apparition; because, otherwise, he could not, at the end of the colloquy, have fallen straightway all along on the earth.

In short, the only point of resemblance between the two cases is, the *declaration of the boy*, and the *declaration of the woman:* and even these differ in their circumstantials.

The notion of a Magical Mirror was familiar in the middle ages. We have all heard the story of Cornelius Agrippa and the Earl of Surrey.

I think I have seen it stated, that the egyptian trickery has been detected.

the King and his sons should alike perish in the fight; and their souls should, thence, be in Hades or the common Receptacle of disembodied Spirits.

Upon this fearful denunciation, Saul, hitherto, after his first obeisance to the Prophet, standing upright and attending to him, *now*, we are told, fell straightway all along on the earth, and was sore afraid.

The reason, given for his fear, is; *Because of the words of* SAMUEL. It is not said, *Because of the words of an evil demon or of a confederate impostor*, but *Because of the words of the veritable* SAMUEL *himself:* and the same phraseology, importing that the apparition was *really* Samuel and no other, runs through the entire narrative.

Without the preceding discussion, I could not properly use the present remarkable portion of HOLY WRIT to my purpose. But the proof, I trust, now stands out with perfect clearness.

Samuel, while in his disembodied state, was *distinctly seen*, in all his lineaments, by the Pythoness: and, furthermore, was, at once, *distinctly* seen, and thence *immediately recognised* to be Samuel, by the King who had been well acquainted with him; nay, yet additionally, was, most probably, seen also by the King's two attendants.

But, if disembodied Spirits, *as* such, be simple Spirits or Spirits without *any* concomitance of Matter: they must needs be altogether *invisible*.

Samuel, however, though *disembodied*, was still visible.

Therefore, a Disembodied Spirit, notwithstanding its dissociation from the Body, is yet so associated

with Matter, however rare and attenuated that Matter may be, as to be *capable of Visibility*, whenever its actual appearance may suit the purposes of God; though, at other times, this subtle Material Vehicle may, to human eyes, be *invisible:* even as, for a season, smoke is *visible;* and then rapidly *vanishes* into thin air[1].

[1] The necessity of some Material Vehicle, by means of which Disembodied or Unembodied Spirits might become visible, was fully understood and felt by the speculative Psychologists.

I write from memory: but, if I be not mistaken, Spirits, thus intermediately exercising their functions, were technically called *Astral Spirits;* probably from a supposed connection with the Stars. In this case, the speculation will have been directly borrowed from the Pagan union of Demonolatry and Astrolatry.

A somewhat similar idea, in regard to a Material Vehicle, prevailed among the Greeks. The visible Shade of a person they styled his *Idolum:* but this was so distinct from his proper Soul or Spirit, that the two could both subsist and act separately and independently. Thus the *Idolum* of Hercules was in Hades, while his *Soul* was among the Gods in heaven.

Milton, in the Platonic Style, ascribes, in his *Comus*, the preparatory formation of such Material Vehicles to an antecedent life of profligacy.

Yet, this was not always deemed to be the case. Scripture itself makes a triple distinction in the constitution of Man, simply *as* Man: for it describes the Spirit and the Soul and the Body, as forming Man's Ὁλόκληρον or Entirety. 1 Thess. v. 23.

The Spirit or *Pneuma* is, I suppose, what we call the soul: the Animal Soul or *Psychè* is the subtle Material Principle of Vitality, which perhaps constitutes the visible Material Vehicle of the Spirit when dissociated from the Body: and, finally, the Body or *Soma* is that more solid Vehicle, in which the Spirit is now encased, and which is physically acted upon by the more subtle but still Material *Psychè*.

Dr. Whitby has a very curious note on the text referred to above.

He adduces, as holding this view of Man's Constitution, Irenèus and Origen and Clement of Alexandria: and remarks, that it was equally held by the Pythagoreans and the Platonists and the Stoics. Hence he speaks of the Apostle justifying the ancient and true Philosophy: and he adds, that Gassendus and Willis have established it beyond all reasonable contradiction.

Something of the kind certainly seems necessary to account for the scripturally recorded Visibility of a Disembodied Spirit.

(2.) The HEBREW SCRIPTURES record, in fearfully sublime language, yet another visible manifestation of a Disembodied Spirit.

A thing, says Eliphaz the Temanite in the inspired Book of Job, *was secretly brought to me: and mine ear received a little thereof. In thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me and trembling, which made all my bones to shake. Then a Spirit passed before my face: the hair of my flesh stood up. It stood still: but I could not discern the form thereof. An Image was before mine eyes. There was silence. And I heard a voice. Shall mortal man be more just than God? Shall a man be more pure than his Maker? Behold, he put no trust in his servants: and his Angels he charged with folly. How much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth*[2].

The same remarks apply here, that applied to the last case.

Had the Spirit that appeared to Eliphaz, been a Simple Spirit like God, it could not have been *visible* at all. Hence it must have been clothed in a veil of Matter, however rare and etherealised. Flesh and bones, indeed, it had none, which, in *tangible* solidity, should bear any resemblance to our own[3]. But still it must have had a clothing of Matter: for, otherwise, it could not have been *visible*.

Very remarkable is the completely graphical account of the appearance or semblance of this phantom.

[2] Job iv. 12—19. [3] Luke xxiv. 39.

I have illustrated the Material Clothing of a Disembodied Spirit by the Materiality of Smoke or Vapour or Steam.

Each of these may appear, in a *well defined*, though *intangible*, form. They may severally fade into a variety of *fantastic* and *indefinite* shapes. And they may become altogether *invisible*.

In a condition, parallel to the first of these three conditions, was the Material Clothing of Samuel, when he distinctly appeared to Saul and the Pythoness. And, in a condition analogous to the second of them, was the more rarefied Vesture of the Spirit which was seen by Eliphaz: *I could not*, says he, *discern its precise form; but still an image*, or indefinite shadowy appearance, *was before mine eyes*. When each phantom vanished by a still higher etherealising of its Material Vesture so as to bring it into a condition similar to that of Smoke or Vapour or Steam when dispersed into the atmosphere, still *material* though now *invisible*: it then attained the third of the three illustrative conditions.

We are not informed *who* the Spirit was, that appeared to Eliphaz: consequently, any speculation on this point must be mere conjecture. From the peculiar doctrinal nature of the divine communication which he delivered, I think it *probable*, that Abraham was the person: that great and enlightened Patriarch, to wit, who acknowledged himself to be but dust and ashes in the presence of God, and whose faith was imputed to him for a righteousness which he himself inherently possessed not. The *probability* is heightened by the circumstance, that we have considerable reason for believing him to

have been, through the line of Esau, the ancestor both of Job and of Eliphaz himself[1]. But I pretend not to more, than a fair probability of conjecture.

(3.) From the record of the OLD TESTAMENT, we may now turn to that of the NEW TESTAMENT.

Here we encounter the extraordinary Historical Fact of the thoroughly well defined appearance of a Disembodied Spirit, which is specified in the account of our Lord's Transfiguration.

[1] See my Treatise on the Three Dispensat. book ii. chap. 6. sect. I.

Such, on the authority of a Syriac Book, is the ancestry ascribed to Job in the Greek note suffixed to the Version of the Seventy.

It identifies him with Jobab, the son of Zerah, the son of Reuel, the son of Esau, the son of Isaac, the son of Abraham. See Gen. xxxvi. 33.

Eliphaz must have been much older than Job: for he was the son of Esau, and, consequently, Job's great uncle. See Gen. xxxvi. 9—33, 13, 4.

This exactly accords with the language of Eliphaz, addressed to his younger relative.

What knowest thou, that we know not? What understandest thou, which is not in us? With us, are both the grey-headed and very aged men, much elder than thy father. Job xv. 9, 10.

The force of this sort of internal evidence leads me to deem the statement in the Greek Note correct.

Moses, I suppose, learned the history of Job, while he was sojourning in Arabia. Perhaps, also, he even conversed with him, on his restoration to health and prosperity. There is nothing, I believe, in the chronology of the pedigree of either Job or Moses, which forbids such a supposition.

I say this, on the ground of what I believe to be the truth: namely, that Moses himself was the inspired author of that inimitable Sacred Poem, the Book of Job.

Had it been written by any other than an Israelite, it could not, I think, in accordance with the *dictum* of St. Paul (Rom. iii. 1, 2.), have been received into the Hebrew Canon.

The singular conjecture of Bishop Warburton, that the author of the Poem was Ezra, stands confuted by the internal evidence of the Sublimity of the Style. Ezra was a most excellent individual: but, unlike Moses, he was what we call a completely *matter-of-fact man.* The magnificent composition of Moses, which has descended to us, when he blessed the Children of Israel before his death, fully shows his capability to have written the Book of Job. See Deuter. xxxiii.

On this occasion, not only did Elijah appear, but likewise Moses. The two were alike *distinctly seen* by the three Apostles, Peter and James and John. Now Elijah had been translated, both Body and Soul, to some region of happiness with God: therefore *he* is not a case in point, since, doubtless, at the Transfiguration, *he* was present in a solid Material Body, such as that of Christ after the Resurrection which could be felt by the touch as well as seen by the eye. But this was *not* the condition of Moses, when he, simultaneously and equally, appeared to the three Apostles. The great Hebrew Legislator had never been translated. He had simply died like other men: for even the wild fiction of the Rabbins, that he died by the kiss of God, fully acknowledges the recorded *Fact* of his death. With respect to this *Fact*, we are unequivocally told: that, on the summit of mount Pisgah, *Moses the servant of Jehovah* DIED *there, in the land of Moab, according to the word of Jehovah.* We are further told: that *he* BURIED *him in a valley in the land of Moab, over against Beth-Peor; but no man knoweth of his sepulchre unto this day.* It is added: that *he was an hundred and twenty years old when he* DIED. And, yet again, Jehovah is represented, as saying to his successor Joshua: *Moses, my servant, is* DEAD[1]. Most indisputably, therefore, the Soul of Moses was separated from his Body: or, in other words, he became a Disembodied Spirit.

The matter, consequently, stands thus.

Three of our Lord's Disciples, *saw*, with their own eyes, Moses, no less than Elijah, talking with him.

[1] Deuter. xxxiv. 5—7. Josh. i. 2.

But, at this very time, Moses was a Disembodied Spirit. Therefore, in order to be capable of *Visibility*, his Spirit, like that of Samuel, must have been veiled in some etherealised Modification of Matter, which, however rare, was still Matter, and which thence was capable of exhibiting a faithful and distinct picture of the lineaments of the individual in question[2].

(4.) I do not suppose, that Parables are throughout to be understood with the rigid strictness of Historical Narrative. Yet it is difficult to believe; that, in the great outlines of their pöetical machinery, particularly where matters physical are concerned, they should do otherwise than propound what is substantially true: it is difficult, in short, to believe; that they would ever propound a circumstance, which, in itself, is physically impossible. And this reasonable presumption is heightened, if, in any particular points, their literal acceptation is confirmed by previously detailed naked Facts of History.

Of this character is our Lord's well known Parable of the Rich Man and Lazarus: I mean that part of it, which respects the condition ascribed to them after death; their condition, that is, of Disembodied Spirits.

Abraham, the Rich Man, and the Beggar, are all represented to us in the state of Spirits separated from their Bodies: and they must clearly, I think, be viewed as an exemplar of all human beings thus circumstanced.

The scene of this part of the Parable is laid in Hades or Sheol, considered with respect to its two

[2] Matt. xvii. 1—5. Mark ix. 2—7. Luke ix. 28—34.

Divisions, severally allotted, during the Intermediate State, to the holy and the unholy. For it is well known: that *Abraham's Bosom* was the familiar conventional phrase, by which the Jews designated that portion of Hades where the Souls of the pious abide in not yet perfect felicity until the Resurrection of the Body at the general Day of Judgment; while the *Hell* of the Parable, as it appears in our English Translation, is not Gehenna, or what in *modern* English we understand by the word *Hell*, but *Hades* (for such is the original word), used in the *restricted* sense of that Portion of the Intermediate Receptacle of Disembodied Spirits which is set apart for consciously lost souls.[1]

Now, in the *general* Region of Hades, the two Portions of which are described as separated from each other by an impassable gulf, all the Disembodied Spirits are plainly exhibited as *seeing* and thence *knowing* each other.

Nor is this *ocular perception* confined to Hades: it extends, hypothetically, to our nether world. The Rich Man begs, that Lazarus, though now disembodied, may be sent back to earth for the purpose of warning his five irreligious brethren. In reply, no plea of *physical impossibility* is raised,

[1] Gr. Ἐν τῷ Ἅιδῃ. In Hebrew, our Lord must have said, correspondently, בשאול. The word *Hades* or *Sheol* is used to express the *common* Receptacle of Disembodied Spirits, whether holy or unholy: though as we learn from our Lord's Parable, it is divided into two Compartments, neither of which can be approached by the tenants of the other. Περὶ δὲ Ἅιδου, ἐν ᾧ συνέχονται ψυχαὶ δικαίων τε καὶ ἀδίκων, ἀναγκαῖον εἰπεῖν. Caius de Causa sive Essen. Univ. apud Usher. Lapse of time, which so often affects the ideality of particular words, has made the rendering of *Hades* into *Hell*, by our English Translators, unfortunate, because it *now* conveys an erroneous impression; but certainly, in *their* position, not at all blame-worthy.

either *generally*, or on the *particular* ground that a Disembodied Spirit was incapable of being *seen* by them. So far from it, the refusal rests on purely *moral reasons*. In fact, it is taken for granted, as being in itself an acknowledged matter of course, that Lazarus *might* be seen by the brothers, and *might* give them a solemn warning, if such a process were *consistent* with God's moral government of Man. But, in every respect, it is *inconsistent*. The rule is: *They have Moses and the Prophets; let them hear them.* And, when the wretched Spirit urged, that, if one went unto them from the dead, they assuredly *would* repent; the final reply was: *If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.* They might *see* and *hear* a Disembodied Spirit, as Saul and the Pythoness *saw* and *heard* Samuel: but the *possible* sight and hearing of Lazarus would work no more beneficial change in them, than the *actual* sight and hearing of Samuel wrought upon the subsequently despairing and suicidal King of Israel [2].

From the Parable we may deduce a very important Corollary.

There are conceivable purposes, for which God, in his wisdom, may permit or command the apparition of Disembodied Spirits: but *the Warning of the Wicked* is NOT one of them. Still less, therefore, can we suppose, that Departed Spirits are permitted *gratuitously* to reappear, either for the purpose of idly terrifying silly individuals, or to exhibit, in the glimpses of the Moon, what vulgar superstition relates of the murdered and their mur-

[2] Luke xvi. 19—31.

derers. On the principles of Hallucination, as medical men speak, if indeed those principles have been established, it is easy to conceive, that the tortured conscience of a distempered murderer may vividly present to his diseased eyes the actual form of his victim[1]. But I apprehend, that, when, as in the case of Samuel, a Disembodied Spirit, for the execution of God's purposes, *really* appears, there would be some concomitant circumstance which should preclude all possibility of mere optical deception. Thus, to revert to the narrative of Samuel's appearance, two, if not four, persons, *simultaneously* saw the *same* well defined Phantom: and a minutely exact prophecy was audibly delivered, which, as its precise accomplishment showed, could only have proceeded from the direct inspiration of God.

[1] See Dr. Hibbert's *Sketches of the Philosophy of Apparitions:* a most curious Work, whether the reality of Hallucination, in the medical sense of the word, be established or not.

To prevent any misapprehension, I would distinctly state: that, in my view of them, the preceding texts of Scripture establish, not the Materiality of the Soul itself, but only the Circumstance of its being still clothed in Matter capable of Visibility even after its separation from the Body.

It will readily be perceived: that the two ideas, of the Disembodied Soul being itself material, and the Disembodied Soul being still clothed in Matter, are wholly distinct and different. The first is the dream of Materialists: the second I believe to be Scriptural Verity.

I the rather give this explanation of my view, because Tertullian, unless I wholly misapprehend him, would deduce, from that very Scripture to which I have appealed, the Materiality or (as he speaks) the Corporality of the Soul itself. See Tertull. de Resurr. Carn. Oper. p. 55. Tertull. de Anim. Oper. p. 644.

The Editor of the old edition, whereof I possess a copy, seems, if we may judge from his marginal warning, to have understood Tertullian as I do. Hic, et in sequentibus, memineris te Tertullianum legere.

On the whole, I fear we cannot exempt Tertullian from the charge of materialising the Soul itself, instead of only clothing it in Matter while disembodied.

CHAPTER III.

MAN, AFTER THE RESURRECTION, WILL EXIST IN A SOLID MATERIAL BODY; ALTHOUGH, IN CONSTITUTION, THAT BODY WILL CONSIDERABLY DIFFER FROM HIS PRESENT BODY.

We now come to the third appointed Condition of Man, when he shall emerge from his Intermediate State, and enter upon a New State of Existence commensurate with Eternity.

Death, or a Separation of the Material Body from the Immaterial Soul, was the penalty appointed for Man's Primeval Transgression. During an appointed season, the Soul and the Body remain separated from each other. But this Condition is only intermediate and temporary. In the Day of the Resurrection, as we are taught in the OLD TESTAMENT harmoniously with the more full revelation in the NEW TESTAMENT, *the multitudes of them that sleep in the dust of the earth, shall awake: some, to everlasting life; and some, to shame and everlasting contempt*[1].

The FACT is indisputably revealed: and, though

[1] Dan. xii. 2, 3.

it was a part of our Lord's office to throw additional light upon life and immortality through the Gospel, the FACT itself of the *Resurrection of the Body* was already familiar to the Jews. Hence, when Jesus said to Martha *Thy brother shall rise again;* she readily answered, not as if she had then learned the Doctrinal Fact for the first time: I KNOW, *that he shall rise again in the Resurrection at the Last Day.* This her faith, the faith of all the Hebrew Church with the exception of the cavilling Sadducees, our Lord solemnly confirms. *I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live*[1].

I. St. Paul, taking the Resurrection of Christ as the proof and exemplar of our Resurrection, justly alleges that well established FACT against some Sadducean Speculatists among the Corinthians, who asserted, it seems, that there is no Resurrection of the Dead.

Probably, they alleged, that the only Resurrection from the Dead is a Figurative Resurrection from the Moral Death of Sin: and, by the subsequent drift of the Apostle's argument, we may, I think, gather; that they based their opinion upon certain *physical* difficulties attendant upon the belief of the Literal Resurrection of the Body, which, in their judgment, rendered it impossible.

Their argument seems to have run thus.

Through the progress of perpetual intermixture produced by corporeal corruption, the particles of our Dissolved Bodies must have so changed their

[1] John xi. 23—25.

mutual relative positions, as to have successively belonged to the material Bodies of many different individuals. Hence, on the supposition of a Literal Resurrection of the Body, it would be impossible to apportion, as belonging to *any particular* individual, the atoms, which, in the lapse of ages, had successively appertained to *very many* individuals, each individually distinct from the other.

Thus ran the argument: and, from it, arose the supposed triumphant question; HOW *are the Dead raised up, and with* WHAT BODY *do they come*[2]*?*

1. The answer, which the Apostle gives to this question, is of the very first importance: both because it is a reply avowedly founded upon *physical* principles, the point specially urged by the opponent; and because the reply itself, being the Voice of INSPIRATION, propounds an Absolute Truth, and not a mere ingenious speculation by which another plausible speculation might be encountered.

St. Paul, promptly and at once, cuts short, what, from the quality of the answer, must have been the leading objection, by a *Specific Denial of its Premises.*

The objector argued: that, from the wide interchange and admixture of material particles, it was physically impossible, that each separate individual should have his Body raised again from the grave, *precisely identical*, in point of component Matter, with what it had been during his life-time.

[2] Compare 2 Tim. ii. 16—18. The doctrine of Hymeneus and Philetus, that *the Resurrection is past already*, seems evidently based on the same physical principle. St. Paul classes such speculations with *profane and vain babblings:* and charges us to shun them. ver. 16.

To this, by an illustration taken from the sowing or seminal burying of a grain of corn, St. Paul promptly replies: *That which thou sowest, thou* SOWEST NOT *that body which shall be.*

Here, we may observe, it is distinctly asserted: that the Bodies, which are committed to corruption in the grave, are NOT THE SAME as the Bodies to which our souls will be united in the Day of the Resurrection, though they will have a certain material connection with them, and will thence, even as the produced grain is perfectly similar to the parent grain from which it is produced, sufficiently exhibit their original lineaments to establish *visibly* each personal individuality.

Nor is this transition, which atomically makes a subject different from his former self while personally it leaves him the same, at all difficult to conceive, or, at least, in point of fact, to admit. For, anterior to death, and throughout the whole course of our lives, our Bodies are undergoing a perpetual change of constituent particles: so that, though we remain consciously the same beings corporeally as well as spiritually; yet, at different successive periods, all the particles of our Bodies have been exchanged for other particles.

Thus it is, that the inspired Apostle answers the objection, by denying the premises on which the objection is founded.

2. But St. Paul does much more than simply answer an objection. He explains the very *process*, if I may so speak, by which the Resurrection of the Body is effected. Having to deal with MATTER, he appositely draws from MATTER his illustrative explication.

When a grain of wheat is sown in the ground, the grain itself rots away and becomes an earthy corruption. Its *literal* self is never restored: but it contains within it a minute imperishable germ, which vegetates, and produces the exact similitudes of the grain which had perished. The germ is the *material* link of connection, between the decayed grain, and the new grains which spring from it. Each new grain is different from, and yet generatively the same as, the parent decayed grain. Through the medium of the germ, in the process of vegetation, the two have a material identity: the new grain is of the very substance of its parent.

That, which thou sowest, says the Apostle, *is not quickened, except it die. And that, which thou sowest,* THOU SOWEST NOT THAT BODY WHICH SHALL BE, *but bare grain. It may chance, of wheat, or of some other grain: but God giveth it a body, as it hath pleased him; and, to every seed, his own body.*

In the way of illustrative comparison, he soon authoritatively proceeds.

SO ALSO IS THE RESURRECTION OF THE DEAD. *It is sown in corruption: it is raised in incorruption. It is sown in dishonour: it is raised in glory. It is sown in weakness: it is raised in power.*

Now, unless the whole of this illustrative explanation be quite wide of the mark and nothing at all to the purpose, there must be in every Human Body a material germ, analogous to the material germ in a grain of wheat: a germ, I apprehend, so small, as to elude the search of the most skilful anatomist; yet a germ, absolutely indestructible, and, on the

known principles of Matter, capable of *Indefinite Extension* and thus even of *Visibility*.

From St. Paul's illustration, *so much*, I think, is clear and certain. But, whether the indestructible germ be, or be not, associated with the Disembodied Spirit; and whether, in a state of great expansion and consequent rareness, it does, or does not, constitute the subtle clothing or vehicle of the Disembodied Spirit: it would, I suppose, be presumptuous to determine positively. We may, however, say: that, if it *be* thus associated, we should possess a *physical* mean of accounting for the *scripturally* recorded Visibility of more than one Disembodied Spirit[1].

3. Such, however, is pure speculation: and I would rather confine myself to what is revealed.

(1.) Here, then, the Apostle goes on to describe the *qualities* of that new Body, which should be produced from the imperishable germ of the old Body.

It is sown a natural Body: it is raised a spiritual Body. For, as there is a natural Body: so, likewise, there is a spiritual Body.

By a *spiritual Body*, we must understand, I suppose, a Body, which, though it be not divested of a Body's essential constituent *Matter*, is yet so changed and meliorated as to partake largely of the contradistinctive properties of *Spirit*.

This Spiritual Body resembles, in its peculiarities, the glorified Body of the Lord.

[1] This indestructible germ may possibly be the *Pyschè* or Principle of Animal Life, which the Apostle associates with the Soul and the Body to make up the Entirety of a Human Being. See above, sect. ii. chap. 2. § III. 2. (I.) Note.

As the FIRST *Man is, of the earth, earthy: the* SECOND *Man is the Lord from heaven.*

Hence our inspired teacher, arguing the point in the way of a studied antithetical comparison, lays down the following deduction.

AS *is the earthy,* SUCH *are they also that are earthy: and,* AS *is the heavenly,* SUCH *are they also that are heavenly: and,* AS *we have borne the image of the earthy, we shall* ALSO *bear the image of the heavenly.*

The *necessity* and *reason* of so great a change are plain and palpable.

Flesh and blood CANNOT *inherit the kingdom of God: neither* DOTH *corruption inherit incorruption.*

And now mark the triumphant conclusion from the whole of this great argument.

Behold, I show you a mystery.

That is to say, according to the proper sense of the word *mystery:* Behold, I fully reveal a secret doctrine, which, until the day of christian illumination, was, either vaguely guessed at, or imperfectly understood.

Behold, I show you a mystery. We shall not all sleep: but we shall be CHANGED, *in a moment, in the twinkling of an eye, at the last trump. For the trumpet shall sound: and the dead shall be raised* INCORRUPTIBLE: *and we shall be* CHANGED. *For this corruptible must put on incorruption: and this mortal must put on immortality. So, when this corruptible shall have put on incorruption, and when this mortal shall have put on immortality: then shall be brought to pass the saying that is written: Death is swallowed up in Victory*[2].

[2] 1 Corinth. xv. 35—54. Origen has given us an excellent comment

(2.) But the same inspired Hierophant of the sublime Mysteries of Christianity, not content with this general statement of the change which the Blessed shall experience in the Day of the General Resurrection and of the mode in which it will be physically effected; not content with only an argumentative inference, that the spiritual Bodies of the Saints will resemble the glorified Body of the Lord himself: not content with this, advances a step beyond; and, in another place, both gives us a definite idea of the very peculiarities of the change, and explicitly teaches us that our changed Bodies *will* be similar even to the glorified Body of the Lord Jesus Christ.

For what saith the oracle?

The Lord Jesus Christ shall CHANGE *our vile Body, that it may be fashioned* LIKE UNTO HIS GLORIOUS BODY, *according to the working whereby he is able even to subdue all things unto himself*[1].

Here we learn, definitely, both the very nature, and the full amount, of the change.

As the Original expresses it somewhat more strongly than our English Translation, *the Body of our Humiliation*, the humiliation, to wit, produced by the Fall, will be so wonderfully and so completely changed, that it will even be conformed to, or brought into a kindred form with, *the Body of Glory* which appertains to Christ himself.

Such, then, being the case, our spiritualised human Bodies, inasmuch as they are thus con-

on this passage, which is well worth an attentive perusal. See Orig. cont. Cels. lib. v. p. 245—247. Edit. Spencer.

[1] Philipp. iii. 20, 21.

formed or (as the Greek has it) are thus made *symmorphic* to his spiritualised Body, must needs possess all the same properties and qualities: for, otherwise, they would neither have this declared *symmorphism*, nor would they be fitted for a perpetual abode and intercourse with the Lord their glorious pattern.

If, therefore, for our comfort and for the confirmation of our faith, we wish to learn the peculiarities which will distinguish our spiritualised Bodies, we have only, on the authority of St. Paul, to note the recorded peculiarities, which distinguish our Lord's human Body.

II. Without the necessity, then, of seeking further, we learn, *broadly* and *generally*, from the Apostle's own declaration, that our future Bodies, in the Day of the Resurrection, will resemble the glorious Body of Christ himself.

1. As for the *particulars* of this resemblance *in point of glory*, they have been practically and sensibly exhibited to us in the account of our Lord's Transfiguration. *His face*, we are told, *did shine like the Sun: and his raiment was white as the Light.*

Such, therefore, will be the appearance of the Blessed, when they also, relatively to their present Bodies of Humiliation, will be similarly changed and transfigured.

Accordingly, in the way of an exemplar furnished by *mere* men like ourselves, St. Luke informs us, that Moses and Elijah also *appeared in glory*: the latter, in his already glorified Body, as it will exist to all eternity; the former, in that etherealised

veil of highly luminous Matter, which enveloped his still disembodied Spirit[1].

A statement, to the same effect, is made, by the revealing Angel, to Daniel.

They, that be wise, shall shine as the brightness of the firmament: and they, that turn many to righteousness, as the stars, for ever and ever[2].

In like manner speaks St. Peter also: and *that* with the greater confidence, inasmuch as he had been a witness both of the Passion and of the Transfiguration of Christ.

The Elders which are among you I exhort, who am also an Elder, and a witness of the Sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God, which is among you[3].

2. But the Body of our Lord, glorious as it was *inherently*, possessed the capability of being *divested* of that glory, whenever the occasion might require it; and *this*, not only before, but likewise after, his Resurrection: and, when such *divestment* took place, he was, in appearance, undistinguishable from any other mere human individual.

Thus, for instance, by the two Disciples who were journeying to Emmaus, though, at least on that occasion, such a change had occurred in his *general* appearance as to prevent their immediate *personal* recognition of him, he was supposed to be only a traveller like themselves; insomuch that, from any *outward* splendour of glory, they gathered *nothing* of his true character: and, in like manner, when seven of his Disciples, from their boat on the lake

[1] Luke ix. 30, 31. [2] Dan. xii. 3. [3] 1 Peter v. 1, 2.

of Tiberias, beheld him standing on the shore, *they knew not*, we are told, *that it was Jesus*, either from his personal appearance, or from any resplendent manifestation of glory [4].

Thus, also, arguing from the analogy of the declared resemblance, I conclude: that, when our Bodies shall be glorified, they will be capable, like those of the Angels to whom also we shall be assimilated, of a *divestment* of their glory, should such a *divestment* be, at any time, necessary for accomplishing the ministral purposes of the Deity.

3. Our Lord's Body, furthermore, had the capability, by a pure act of his volition, to change from Material Solidity to Material Tenuity.

The reality of the one condition was shown, both by the circumstance of his being actually *touched* by his Disciples, and by the act of his literally *eating* part of a broiled fish and of an honey-comb [5].

The reality of the other condition was shown, both by his sudden vanishment from the eyes of the beholders, and by his equally sudden appearance in the midst of his Disciples though the doors of the room where they were assembled were carefully shut for fear of the Jews [6].

Thus his Body had not only, at his pleasure, sufficient solidity to be capable, both of being sensibly touched, and of receiving material food within it: but likewise, equally at his pleasure, it could be instantaneously reduced to such a degree of tenuity, as both totally to vanish from the sight, and as to

[4] Luke xxiv. 13—30. John xxi. 1—4.
[5] Luke xxiv. 36—43. John xx. 24—28.
[6] Luke xxiv. 31—36. John xx. 19.

pass without any obstruction through the solid Matter of a closed door.

Hence, since our raised Bodies are to be made like his Body, they will, hereafter, I conclude, possess the same properties of varied consolidation and attenuation.

4. Finally, our Lord's Body possessed the power of sudden and rapid locomotion, without any of those impediments which bind and hamper and encumber our present Bodies.

Thus, apart from all effort or labour of travelling, we find him, one while in the garden of the sepulchre, another while in a house at Emmaus, another while in a closed chamber, and another while on the margin of the remote lake of Tiberias. Nor is this all. He visibly mounted upward from the earth, in the day of his Ascension, toward some, to us unknown, Sphere or Mansion, which the Sacred Writers call *Heaven:* and thence he appeared, suspended in the air, both to the protomartyr Stephen, and to the persecutor Saul; while, yet again, distance was no impediment to his suddenly standing, more than once, close to the latter, when he had become the greatest and most energetic of all the Apostles[1].

Now, if our Bodies are to be made like unto his Body, which we are assured by the express voice of INSPIRATION, *they* likewise will possess the same property of inconceivably rapid locomotion, from Sphere to Sphere, through the boundless regions of Space.

Such an acquisition will both fit them for the

[1] John xx. 11—16, 19. Luke xxiv. 29, 30. John xxi. 1. Mark xvi. 19. Luke xxiv. 51. Acts i. 9. vii. 56. ix. 3—7. xviii. 9. xxii. 18. xxiii. 11.

errands of God's lofty purposes, and will likewise enable them to keep up an intercourse with all the Blessed in whatever Parts of the Universe they may be ordinarily abiding. For they will then, in the letter as well as in the spirit, have come unto Mount Sion and the City of the Living God, the Heavenly Jerusalem: they will then have the full capability of approaching the myriads of the Blessed, the whole Assembly of the Angels, and the Church of the First-Born written in Heaven: nay, they will be able even to draw near, to God the Judge of all in conjunction with the innumerable spirits of the now perfected Righteous, and to Jesus the Mediator of the New Covenant whose sprinkled blood speaketh better things than that of Abel[2].

These, if we read SCRIPTURE aright, are the glorious privileges reserved for the People of God in the Day of the General Resurrection. May we, with holy Daniel, *rest and stand in our lot at the end of the days*[3]*!*

[2] Heb. xii. 22—24.

[3] Dan. xii. 13.

CHAPTER IV.

ANGELS, LIKE MAN IN ALL HIS THREE SUCCESSIVE CONDITIONS, ARE SPIRITS COMBINED WITH MATTER.

In the Day of the Resurrection, Christ, we have been taught, will so change *the Body of our Humiliation*, that it shall be of a joint or kindred or similar form, in the expressive Original *symmorphic*, with *the Body of his Glory* [1].

But we are yet further taught: that, when the People of God shall have been raised from the dead, they are *as Angels in the Heavens;* for, having become the Sons of God by virtue of their being Sons of the Resurrection, they are *equal to Angels* or *similar to Angels* [2].

The result from a combination of these several declarations is evident.

Since the Blessed, in the Resurrection, are to have Material Bodies like the glorious Material Body of Christ, and since they are also to be as the

[1] Philipp. iii. 21.

[2] Mark xii. 25. Luke xx. 36. Gr. ὡς ἄγγελοι and ἰσάγγελοι.

Angels and equal to the Angels: it will follow, that the Angels themselves are Spirits, not simple like God the Father, but clothed in glorious though Material Bodies.

In a word, the glorious Body of Christ is the Prototype and Exemplar of the glorious Bodies both of Men and of Angels: and it may be viewed, as forming the intermediate and connecting link between these two Intellectual Classes of the creatures of God[3].

[3] Rabbinical speculatists, and very commonly Christians after them, have constituted a higher order of Angels whom they call *Archangels:* and the former have thought fit to limit them to the mystical number *seven.* But, in Scripture, the compound Word *Archangel* never occurs except in the singular number: whence it is plainly enough intimated, that there is no more than *one* Archangel. This Prince of the Angels, sometimes denominated *Michael* or *Who-is-as-God,* is no created Angel, but the Angel of the Covenant or the Angel of God's Presence or the Captain of the Lord's Angelic Host as he described himself to Joshua. He is, in short, no other, than the Word or Name of Jehovah, as the second Person of the Blessed Trinity is economically styled.

With respect to the Rabbinical figment of the Seven Archangels, we may clearly see it introduced into the Apocryphal Book of Tobit. Raphael, of whom Canonical Scripture knows nothing, is there exhibited, as describing himself to be One of the Seven Superior Angels, who go in and out before the glory of the Holy One. Tobit xii. 15.

According, however, to the marshalling of the Rabbins, Four of these Seven were reputed to hold the highest rank: and they were celebrated by the names of *Michael, Uriel, Raphael,* and *Gabriel.* Syncell. apud Fabric. Cod. Pseudepig. vol. i. p. 187. But, of these names, two only, *Michael* and *Gabriel,* occur in Scripture.

That *Michael* is the archangelic title of Christ, there can, I think, be no reasonable doubt. The Being thus designated is alone called the *Archangel* or the *Prince of the Angels;* and he is further described by Daniel, as *One of the Supreme Governors.* Dan. x. 13. The appellation is very remarkable: and, when the other points in the character of Michael are considered, it seems the most probable, that this expression, like that in Genesis, *One of us,* refers to the Mystery of the Trinity.

Bishop Heber, justly taking this view of the character of Michael, further contends, if I recollect aright, that *Gabriel,* analogously, is a title of the Holy Ghost. For this latter opinion, I see no solid *scriptural* warrant.

Exactly conformable to this result are the various intimations, given to us in SCRIPTURE, respecting the physical condition of the holy Angels. We shall find that condition precisely corresponding, with the condition of our Lord's glorious Body on the one hand, and with the condition of the similarly glorious Bodies of the raised Saints on the other hand. So complete, indeed, is the resemblance as propounded to us in SCRIPTURE, that nothing more is necessary, than to repeat, with reference to the Angels, what has been said in reference to Men.

I. The Material Bodies of the Angels, like the Material Body of the great Archangel or Prince of the Angels, are, at their pleasure, so solid as to be capable of both being *sensibly felt* to the touch, and of *sensibly partaking* of the material aliment of meat and drink. On such occasions, their *appearance* is precisely that of Men: nor, externally, are they distinguishable from human beings.

1. For the SCRIPTURAL TRUTH of this statement, we may begin with adverting to the remarkable narrative of the visit paid to Abraham by three Celestial Intelligences.

As the Patriarch *sat in the tent-door in the heat of the day, he lift up his eyes, and looked: and, lo, three* MEN *stood by him.*

At first, he does not appear to have been at all conscious of their true character: but, taking them for men like himself, he addressed their Chief; and, in the courteous spirit of oriental hospitality, begged permission, to fetch water for the washing of their feet while they rested themselves under the tree, and additionally to bring a morsel of bread for their refreshment.

His request was graciously complied with: and, accordingly, as we may suppose their feet to have been *sensibly felt* by the domestic in the performance of the washing, so, when the cakes had been made and the calf had been dressed, we are expressly told that *they did eat.*

Clearly, therefore, the Bodies, in which they appeared to Abraham, must have been Bodies precisely resembling our own, both in form, and in material solidity, and in a capability of discharging all the functions of humanity.

Yet one of them, their evident Chief, was Jehovah himself: for, at the beginning of the narrative, we are told, that *Jehovah appeared unto Abraham in the plains of Mamre;* and, subsequently, in the course of it, we learn, that the same Jehovah continued to talk to the Patriarch when his two attendants proceeded to execute the divine judgment upon the guilty cities of Sodom and Gomorrha. Consequently, Jehovah, thus appearing in a solid human form, must have been the Word of God or the supreme Archangel: inasmuch as *no one hath seen the Father at any time,* because the Father is a Simple Spirit, and therefore incapable of Visibility.

Proceeding in the narrative, we next find, when the thus visible Jehovah had *departed* or (as the Original more remarkably speaks) had *walked away from Abraham,* that the two *apparent* MEN, his attendants, proceeded to Sodom. But their real character is now set forth. *There came two* ANGELS *to Sodom at even.*

Still, however, their form was that of MEN: and Lot, as Abraham had done before him, evidently, as we may gather from his whole demeanour in regard

to the rites of eastern hospitality, took them to be men like himself.

Nevertheless, though they are declared to have been ANGELS, their Bodies continued to be solid Matter: for they both did *eat* of the provisions which Lot had prepared for them; and, *sensibly with their hands*, pulled Lot into the house, and shut the door after him; and, finally, *laid hold* upon his hand and upon the hand of his wife and upon the hand of his two daughters, when they brought them forth, and set them without the city.

In both of these last statements, they, who had been declared to be ANGELS, are called MEN; plainly, from their material form and appearance: and the profligate inhabitants of Sodom, who had *seen* them enter Lot's house, equally speak of them as MEN; and clearly shew, that they *believed* them to be MEN, as judging from their external semblance[1].

On the whole, there cannot, I suppose, be a more complete proof, that the Angels of God, being Spirits associated with Matter, have the power, similar to that exercised by our Lord after his Resurrection, of causing their Bodies, whenever any fitting object was to be accomplished, so to consolidate themselves as to have all the properties of our natural human Bodies[2].

[1] Gen. xviii. and xix.

[2] There are some curious incidental matters connected with the history of Lot, which I may take this opportunity of noticing.

I. The Rabbins have preserved an old tradition, that the wife of Lot was called *Edith* עדית or *the Witness*. Pirke R. Elieser, c. 25. Joshua Aben Sherif in Legem. f. מ c. 1. apud Fabric. Cod. Pseudepig. vol. i. p. 431.

1. It is not improbable, that the tradition has been built upon a misapprehended fact.

2. I shall next offer some remarks on a recorded visible manifestation of a whole Armament of Angels to the Patriarch Jacob.

I do not suppose, that the name of the woman herself was *Edith;* but, agreeably to the recorded custom of the Israelites, I think it likely, that the pillar of bituminous salt, which Josephus, Clement of Rome, and Irenèus, alike testify to have been still in existence down to their days, bore familiarly the name of *Edith,* as being a standing *Witness* to the awful destruction of Sodom and Gomorrha. Joseph. Ant. Jud. lib. i. c. 11, § 4. Clem. Rom. 1. Epis. ad Corinth. § 11. Iren. adv. Hær. lib. iv. c. 51.

Josephus uses a word, ἱστόρηκα which at least imports positive knowledge, and which *may* indicate that knowledge to have been acquired by actual ocular inspection: and so his latin translator understands the word, for he renders it *vidi.*

The recent very curious discovery made by Mr. Lynch, who commanded the Expedition sent out by the United States of America to the river Jordan and the Dead Sea, confirms the preceding statement that a pillar of salt was actually seen, whether it was or was not the incrustation, which, upon a gigantic scale, inclosed and completely covered the wife of Lot.

"To our astonishment," says Mr. Lynch, "we saw, on the eastern side of Usdum, one third the distance from its north extreme, a lofty round pillar, standing apparently detached from the general mass, at the head of a deep narrow and abrupt chasm. We immediately pulled in for the shore: and Dr. Anderson and I went up and examined it. The beach was a soft slimy mud, encrusted with salt, and at a short distance from the water, covered with saline fragments and flakes of bitumen. We found the pillar to be of solid salt, capped with carbonate of lime, cylindrical in front and pyramidal behind. The upper or rounded part is about forty feet high, resting on a kind of oval pedestal, from forty to sixty feet above the level of the sea. It slightly decreases in size upwards, crumbles at the top, and is one entire mass of crystallisation. A prop or buttress connects it with the mountain behind: and the whole is covered with débris of a light stone colour. The Arabs had told us in vague terms, that there was to be found a pillar somewhere upon the shores of the sea: but their statements in all respects had proved so unsatisfactory, that we could place no reliance upon them."

On the assumption that Lot's wife was covered by an incrustation, I do not see any particular difficulty in regard to either the height or the breadth to which the enveloping coat of salt might be carried. At all events, the pillar was on the side of the Lake to which Lot and his two daughters directed their flight: and there can be little doubt, I think, that it was the identical mass of bituminous salt, which, whether rightly

As he went on his way after his final parting with Laban, *the Angels of God*, we are told, *met him: and, when Jacob* SAW *them, he said; This is God's*

or wrongly, was supposed by Josephus and his contemporaries to be the incrustation which covered that unhappy woman.

2. The phraseology of Clement conveys the precise idea, which the word *Edith* would convey if the pillar of salt were ever distinguished by that descriptive name.

He says, that, by the woman's becoming a pillar of salt, she was intentionally set forth as a *sign*, *σημεῖον*, unto this day.

Now, on the same principle of *attesting* a fact, a pillar was set up by Jacob on his parting with Laban: and, round it, was piled up a heap of stones. When this was done, he called the monument *Gal-Ed* (גלעד) or *the Heap of Witnessing*, because it was to be a *Witness* between him and his father-in-law. Gen. xxxi. 44—48.

Edith, however, is only the feminine form of *Ed:* and, by those who lived in the vicinity of the Asphaltite Lake, it would be properly used to indicate a *Witnessing Pillar*, which enshrouded what had once been the wife of Lot. Should this have been really the case, it would add a peculiar force to our Lord's admonition: *Remember Lot's wife.* Luke xvii. 32.

II. There is another Rabbinical Tradition, that one of Lot's daughters was called *Phalutith* (פלוטית) or *The Escaped One.* Pirke R. Elieser. c. 25. apud Fabric. Ibid.

I much incline to think, that this throws some light upon the name of the city *Beth-Phalet*, which lay southward in Judah toward the land of Edom, and therefore very near the southern extremity of the Dead Sea and the site of Sodom.

Prior to the occupation of the country by Judah, it certainly must have been so called from the worship of the goddess *Phalet:* for *Beth-Phalet* is the *House* or *Temple of Phalet*, as *Beth-Dagon* is the *House* or *Temple of Dagon;* and the like.

Now the name, which the Rabbins traditionally ascribe to Lot's daughter, is, in its radical letters, the very same as *Phalet* (פלט), the goddess who was worshipped at *Beth-Phalet* under the title of *The Escaped One.* Hence the probability is, that this goddess was no other than the eldest of Lot's daughters, worshipped by the neighbouring Moabites as their protecting ancestral deity, and imitatively revered by the Hivites also on the western side of the Dead Sea. Josh. xv. 27.

I suspect, that the famous *Palladium*, the imaged goddess who enabled the town, her fortunate possessor, to *escape* the calamity of a capture, was, in truth, this identical goddess *Phalet* or *Palet*, with her title disguised by a greek termination, and herself, from a similarity of name, confounded with the Hellenic *Pallas* or Minerva. According to Lyco-

Host. To commemorate the circumstance, he called the name of the place *Mahanaim:* that is to say, *Armies*[1].

The precise form of the Angels, whom Jacob there *saw* with his natural eyes, is not specified: but it assuredly was *material*, or it could not have been *seen*, and, from the general tenor of Scripture, we cannot reasonably doubt that it was *human*.

This, indeed, may be specially proved from the *declared* form of their Divine Captain or Prince, who was certainly the great Archangel or the Angel of Jehovah or the Angel of the Covenant or the Angel of God's presence.

It came to pass, when Joshua was by Jericho, that he lifted up his eyes, and looked: and, behold, there stood a MAN *over-against him with his sword drawn in his hand. And Joshua went unto him, and said unto him: Art thou for us, or for our adversaries? And he said: Nay: but, as* CAPTAIN OF THE HOST OF JEHOVAH, *am I now come. And Joshua fell on his face to the earth: and did worship*[2].

As we may clearly gather from the question, the Hebrew General, judging from his *appearance*, took the person whom he saw, to be *a mere man:* nor did he perceive his mistake, until he learned that the armed and apparently threatening stranger was the Captain of the Host of Jehovah. If, then,

phron, the *Palladium* was not properly a grecian deity, but was really plagiarised from Palestine: for he makes Cassandra call Ulysses *The Stealer of the Phœnician Goddess:* Κλῶπα *φοινίκης θεᾶς.* Cassand. ver. 658. His scholiast Tzetzes adds to his note, that *Pallas* was worshipped at Corinth as the Phœnician Goddess. *Φοινικη δὲ ἡ Ἀθηνα ἐν Κορίνθῳ τιμᾶται.*

[1] Gen. xxxii. 1, 2. [2] Josh. v. 13—15.

the Captain of the Host bore the form of a MAN: it seems, by a plain necessity, to follow, that the individuals of the Host, to which he acted as the Captain or Prince or Leader, must, when they were visibly manifested to Jacob, have borne the same form of Humanity.

3. I think it superfluous to adduce more than yet another testimony. It will be found in the Writings of Daniel.

When the Prophet, in the third year of Cyrus, beheld, on the bank of the Hiddekel, a mighty Angel in the form of a MAN, *there remained no strength in him: and he fainted away into a deep sleep, with his face toward the ground.*

From this sleep he was roused by a hand which sensibly touched him, and which set him on his knees and the palms of his hands.

After this, there came again, and touched him, *one, who wore the appearance of a* MAN, *and who strengthened him.*

Finally, when the prophecy of the Scripture of Truth had been delivered to him, he *beheld other two standing on the opposite bank of the river:* one of whom is expressly declared to have been in form a MAN; whence the reasonable presumption is, that the other bore the same form[1].

Now, in this narrative, Daniel is said to have been *touched* and *lifted up* and *strengthened:* all, by those, who, in appearance, were MEN. Hence, since

[1] Dan. x. 1—10, 18, 19. ii. 5—7. It is scarcely worth while to mention the gloss of the Sadducees, that the Scriptural Angels were not real Intelligencies, but only a sort of speaking Machines produced for the nonce and then annihilated. No doubt, some such theory was necessary to their system.

Daniel both *saw them* and *heard them* and *sensibly felt them:* they must have been clothed in solid Bodies, resembling, materially, our own.

It is remarkable, that these celestial visiters, whom Daniel beheld with the eyes of his body, are not styled *Angels:* they are, throughout, simply called *Men.* But there can, I suppose, be no doubt of their true character, particularly, when we note the description of the first-mentioned of them: and this will lead me to the next peculiarity belonging to the Material Bodies of the Angels[2].

II. These holy Intelligencies have, on the one hand, the power of appearing in terrific majesty, though still in the human form: while, on the other hand, they have equally the power of manifesting themselves, so totally divested of celestial glory, and so completely exhibiting all the material characteristics of Men, as to be readily mistaken for nothing more than mere human individuals.

To Zacharias, for instance, the Angel Gabriel appeared with a measure, at least, of appalling celestial glory: for, when he saw him, *he was troubled,* we read, *and fear fell upon him*[3].

[2] I do not adduce the passage in Psalm lxxviii. 25, because I believe it to have no reference to Angels.

In the original Hebrew, the word employed is, not MALACHIM, but ABIRIM: and the proper translation of the place will run; *Man did eat the bread of* THE MIGHTY ONES.

Its import is: *Man, in eating the manna, did eat the bread provided and sent down for him by* THE MIGHTY ONES. This, I think, is plain from the context: for it is added; HE *sent them meat to the full.*

By the MIGHTY ONES, we are to understand THE TRIUNE DEITY.

This plural form of expression, immediately, as in the present case, associated with a singular (THE MIGHTY ONES immediately followed by HE), is not uncommon in the Hebrew Scriptures.

[3] Luke i. 11, 12, 19.

But, to the Blessed Virgin, he seems to have manifested himself, with a mild and unterrific aspect: for when *she* saw him, she was *troubled* indeed, as, with oriental ideas, a secluded virgin might naturally be at the sudden entrance of a man and a stranger; yet she was specially troubled, not at the figure which he assumed, but at the incomprehensibility of his mysterious salutation[1].

Now, in each case alike, both that of Mary and that of Zacharias, I conclude that his form must have been that of a MAN.

My reason is: not only that such a conclusion is *required* by general analogy; but, likewise, that, by Daniel, who declares himself to have both *seen* him and to have been *sensibly touched* by him, he is expressly called *the* MAN *Gabriel*[2].

But, however mild may have been the appearance of Gabriel to Mary, the Angels, as we learn, both from the case of Zacharias and from various other recorded instances, possess also the power of investing their Material Bodies with insufferable splendour: so that they should thus perfectly resemble, both the glorious Body of Christ, and our Bodies also, when, after their resurrection from the dead, they shall have been made *like unto his glorious Body*.

1. Such was the appearance of one of those holy Messengers to Daniel, not while he was in a dream or trance, but while he was fully awake: for this is manifest from the circumstance, that the sight so overpowered him, as to deprive him of all strength, and as to cause him to sink, from his previous state of waking, into a deep sleep on his face.

[1] Luke i. 26—38. [2] Dan. ix. 20, 21.

As I was, saith he, *by the side of the great river which is Hiddekel, I lifted up mine eyes, and looked. And, behold, a certain* MAN *clothed in linen, whose loins were girded with fine gold of Uphaz. His Body also was like to beryl: and his face was as the appearance of lightning: and his eyes were as lamps of fire: and his arms and his feet were like, in colour, to polished brass: and the voice of his words was like the voice of a multitude* [3].

Of the same terrific description was the appearance of the mighty Angel in the day of our Lord's Resurrection.

In the end of the sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene and the other Mary, to see the sepulchre. And, behold, there was a great earthquake: for an Angel of the Lord descended from heaven; and came; and rolled back the stone from the door; and sat upon it. His countenance was like lightning: and his raiment was white as snow. And, for fear of him, the keepers did shake, and became as dead men. And the Angel answered, and said unto the women: Fear not ye; for I know that ye seek Jesus which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay [4].

2. The other appearances, on the same occasion of Christ's Resurrection, were rather what we should call brilliant and splendid, than positively awful and terrific: startling, rather than actually alarming.

When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salomè, had bough

[3] Dan. x. 4—9. [4] Matt. xxviii. 1—6.

sweet spices, that they might come and anoint him. And, very early in the morning, the first day of the week, they came unto the sepulchre, at the rising of the sun. And they said among themselves: Who shall roll away the stone from the door of the sepulchre? And, when they looked, they saw that the stone was rolled away: for it was very great. And, entering into the sepulchre, they saw a YOUNG MAN *sitting on the right side, clothed in a long white garment: and they were affrighted. And he saith unto them: Be not affrighted. Ye seek Jesus of Nazareth, which was crucified. He is risen: he is not here. Behold the place where they laid him*[1].

Now, upon the first day of the week, very early in the morning, the women came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in: and found not the Body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, TWO MEN *stood by them in shining garments. And, as they were afraid and bowed down their faces to the earth, they said unto them: Why seek ye the living among the dead? He is not here, but is risen*[2].

[1] Mark xvi. 1—6.

[2] Luke xxiv. 1—6. It is no part of my present business to harmonise the various circumstances, detailed by the Evangelists as having occurred in the morning of our Lord's Resurrection. *That* has been fully done by Mr. West. I may, however, remark: that the order of events, so far as regards the several appearances of four different Angels at the sepulchre which I have adduced for the purpose of establishing my own position, strikes me to have been the following: the order, I mean, of the three several manifestations of these four Angels, either singly or doubly, to the women.

1. As the two Maries, accompanied, according to St. Luke (xxiv. 10.), by some other women, were in the act of proceeding to the se-

3. In all these cases, the figures, that appeared, were the figures of MEN. Yet they so far differed from the human forms beheld by Abraham and Lot, that, from the glory attending them, whether awfully terrific or simply brilliant, they were readily perceived to be *more* than MEN: while, for a season, the Beings, that appeared to the two Patriarchs, were evidently supposed, by reason of their being divested of their celestial glory, to be nothing more than mere passing travellers, to whom the rites of hospitality might be fitly offered.

III. As the Angels possess the power of appearing in their material human Bodies either with or with-

pulchre, though still at a distance from it, the terrific Angel, whose countenance is said to have resembled lightning, suddenly descended, and rolled away the stone.

Upon this, the terrified keepers fled away: and thus left the visit to the sepulchre free from obstacle.

2. The women, who had not arrived, but were still apparently at some considerable distance, were thence precluded from witnessing the descent of the Angel, the actual Resurrection of Christ after the rolling away of the stone, and the flight of the dismayed keepers. Hence, they naturally, in their walk, asked one another: *Who shall roll away, for us, the stone, from the door of the sepulchre?*

While thus anxious about the practicability of carrying their purpose into effect, they encountered the same mighty Angel, who, unknown to them, had executed the charge with which he had been entrusted. Greatly terrified they were at the meeting such a Being in all the blazing Majesty of his nature. But he told them to dismiss their fear: and encouraged them to advance, that they themselves might inspect the now empty sepulchre and thus verify his words. He then left them: and they saw *him* no more.

3. Agreeably to his injunctions, they proceeded on their way to the sepulchre: and, having arrived there, they entered it without any impediment, either from the guards who had fled, or from the stone which had been rolled away.

On entering it, they were startled to find there another Angel in the form of a Young Man clothed in a long white garment: who repeated the statement of the first Angel, that Christ had risen.

4. After hearing his narrative of the circumstances, while they were

out the adjuncts of terror and glory: so likewise they can alternately be either visible or invisible; and *that* too, with the remarkable peculiarity of being, to the eyes of different individuals, both visible and invisible at the same moment of time.

1. In absolute strictness of speech, the Angel of Jehovah, who withstood Balaam in his way to Moab, cannot be brought forward as *direct* evidence: because, as the whole tenor of the narrative shews, he was no created Angel, but the great uncreated Angel of the Covenant. Yet, *indirectly*, he may afford the proof which we require. For, as the mighty Archangel or the Captain of the Angelic Host, we may justly view his glorious Body as the exemplar of the Bodies of his subordinate Angels: so that, what properties the *one* possessed, the *others* would possess also.

yet *within* the sepulchral chamber: they went *out* of it, much perplexed, notwithstanding the double assurance given them successively by two different Angels.

In the midst of their perplexity while now on their return home, two yet additional Angels, appearing as two Men in shining garments, stood by them.

They were now, in consequence of these repeated apparitions, still more afraid. But they were finally reassured, by receiving, for the third time, the positive information that Jesus had indeed risen from the dead.

5. Still the affectionate heart of Mary Magdalene doubted. As we say, the news of the Resurrection was too good to be true. That the body was gone, indeed, she could not disbelieve: because she had ocular demonstration of the fact. But her language was, notwithstanding the assurances of four Angels: *They have taken away the Lord out of the sepulchre; and we know not where they have laid him.* John xx. 2. Alone and stooping into the sepulchre, she now beheld two yet additional Angels in white, who repeated the previous assurances of their fellows: and, at length, turning round, she beheld, though without immediate recognition, probably from the profuseness of her tears, the Lord himself. John xx. 11—18.

Nor is this any gratuitous assertion, made purely to serve a turn.

In the first place, it is difficult, perhaps incongruous to believe: that the common name of *Angel* would, generically, be alike applied to the Captain and his subject Host, unless their respective Material Bodies were strictly homogeneous.

And, in the second place, we are brought to this very conclusion by no large circle of consequences. Our own vile Bodies, we are expressly assured, will be so changed, as to become like unto the glorious Body of the Lord. But this change will consist, we are additionally assured, in our also becoming similar to the Angels. Therefore, if our Bodies, in their aspect and properties, are to become alike similar to those both of the Archangel and his Angels: it will follow, as an apparently necessary consequence, that the Material Bodies of the Angels will resemble the Material Body of their Archangel in all the various material properties which appertain to it.

Now the Body, in which the Angel of Jehovah was wont to manifest himself, possessed, as we learn from the present narrative, the power of being, to different individuals, simultaneously, both visible and invisible. The ass beheld him, while Balaam saw him not: and, at length, in the form of a MAN bearing a drawn sword, he became visible to the prophet also.

His appearance was that of glory and terror: for, at the sight of him, *Balaam bowed down his head, and fell flat on his face.* Though the form was human, the prophet readily perceived, that it was no

ordinary armed traveller who had suddenly come upon him at a turn of the there narrow road[1].

2. Correspondent with the exemplar, we have a similar instance, recorded in the history of Elisha.

The King of Syria, enraged at the King of Israel's repeated escapes from him through the monitions of the holy Prophet, attempted to capture him.

For this purpose, he sent by night to Dothan, where Elisha then was, horses and chariots, and a great host with which he compassed the city about.

When the servant of the prophet rose early in the morning, he perceived the investment; and, despairingly said to him: *Alas my master, how shall we do?* The answer was: *Fear not; for they, that be with us, are more than they that be with them.* Forthwith was given the explanation of this encouragement. *Elisha prayed, and said: Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man: and he saw. And, behold, the mountain was full of horses and chariots of fire round about Elisha*[2].

It is not expressly said, that the Prophet *himself* beheld these guardian Angelic Hosts *before* the eyes of his servant were opened so that *he* likewise should see them: but it appears to be pretty plainly implied. At all events, Elisha *knew* that they were there: for, otherwise, he could not have said; *They that be with us, are more than they that be with them.* And, furthermore, since he prayed *exclusively* for the opening of his servant's eyes, the obvious conclusion is: that his own eyes were

[1] Numb. xxii. 22—35. [2] 2 Kings vi. 8—17.

already opened, so that he distinctly saw the armed angelic forms which his servant did not *then* see.

3. We have, at least inductively, a similar proof of concurrent *Visibility* and *Invisibility* attested by St. Paul.

While on his voyage to Rome, an Angel of God, he tells the ship's company, stood by him in the night: who assured him, that God had given unto him all them that sailed with him, so that there should be no loss of any man's life[3].

Now, in a small vessel, in which, through the addition of the Roman Centurion with his prisoners and competent body of soldiers, no fewer than two hundred and seventy-six persons were embarked, we can scarcely suppose, that Paul, himself one of the prisoners, either would or could have had a cabin entirely to his own share of accommodation. No doubt, whether he were below or upon deck when he saw the Angel, he would have many companions close to him: and, in the general expectation of impending death, it is incredible that *all* should have been asleep. Yet Paul *alone* saw the Angel, and heard his encouraging address. To all the others, he was alike invisible and inaudible.

4. I may conclude this head with the narrative of the escape of the three young Israelites from the fiery furnace, into which they had been cast by the persecuting tyranny of Nebuchadnezzar.

While the three steadfast confessors were in the flames, the King was suddenly startled by observing

[3] Acts xxvii. 23, 24.

a fourth human form along with them, the whole quaternion being unharmed, and walking at perfect liberty in the midst of the fire. Astonished at the sight, he said to his surrounding counsellors: *Did not we cast* THREE *men bound into the furnace?* To this question, they promptly answered: *True, O King.* Whereupon, he said to them: *Lo, I see* FOUR *men loose, walking in the midst of the fire; and they have no hurt: and the form of the fourth is like that of a son of a god*[1].

[1] Chald. Bar Elohin. The *plural* form Elohin or Elohim is perpetually used to express a *single* false god, no less than the *single* true God Jehovah. For instances, see, in the Original Hebrew, Judg. vi. 31. viii. 33. ix. 27. xi. 24. xvi. 23, 24. 1 Kings xi. 33. xviii. 27. 2 Kings xix. 37. Dan. i. 2. Amos v. 26. viii. 14. Jonah i. 5: et passim.

The *reason* of this phraseology, must, of course, be a matter of conjecture. That it is *intentional*, so far as its *primary* use is concerned, there can be no reasonable doubt, because the plural form *Elohim* has a regular singular which is sometimes used. The most probable solution of the problem will be found in the supposition: that, as applied *originally* to the true God, it relates to a Plurality in the Divine Essence; and that, when once thus applied, the same plural form was continued, somewhat in the way of an established idiom, when a *single* individual false god was spoken of, though the primary reason of the usage no longer, in *that* application, subsisted.

Of this conjecture, the probability is increased by another peculiarity. Not only is the true God designated by a plural name: but the result of this practice appears in some very curious grammatical anomalies. Thus, to notice two instances out of several, the plural nominative Elohim is perpetually constructed with a verb singular: and yet, when the true God is spoken of, we find the plural form used, independently of the name itself, though in manifest reference to it. Thus the text, in Eccles. xii. 1, if literally translated, will run: *Remember now thy* CREATORS *in the days of thy youth.*

Yet, while the peculiarity runs through the whole of the Hebrew Scriptures, the Unity of the Divine Essence, expressed in the significant singular word *Jehovah* or the *Self-Existent*, is carefully set forth in more than a single text.

Hear, O Israel, Jehovah, our GODS, *is Jehovah:* ONE. Deut. vi. 4.

In that day, he shall be Jehovah, ONE; *and his name,* ONE. Zechar. xiv. 9.

Our English version, THE *Son of* GOD, might lead an incautious reader to suppose: that the Divine Being, whom, on the authority of Scripture, *we* call THE SON OF GOD, was known, *as such*, to Nebuchadnezzar; and, thence, that the King here spoke of that very Being, intentionally and specifically.

It is not unlikely, that such was the idea of our Translators. But, in analysing the language of Nebuchadnezzar, we have to consider, not what *our* sentiments might have been at the sight of such a manifestation, but what would be the sentiments of an oriental pagan Sovereign. The King of Babylon had acquired some general knowledge of the true God from his previous conversation with Daniel. But he was not thence deterred from setting up the gigantic image of Buddh or Sacya, and from denouncing a cruel death to all who should refuse to worship it: neither, so far as I am aware, have we any evidence, that he was acquainted with the Messiah under the title of THE SON OF GOD. Hence, as Mr. Wintle judiciously remarks, the proper rendering of the chaldee *Bar* in this place is not THE *Son*, but A *Son*.

Agreeably to the received mythic genealogies of Paganism, Nebuchadnezzar supposed, I apprehend, that the glorious Being, whom he saw in the furnace with the three hebrew youths, was a filial emanation from some one of the great gods of Oriental Theology, and that his appearance on an errand of mercy was what the Hindoos call an *Avatar*. Accordingly, he spoke of him in precisely the same terms, as those employed, under a similar mytho-

logical impression, by the Roman Centurion and his soldiers, when, alarmed by the portent of the earthquake, they said of Christ: *Truly, this person was a son of a god*[1].

Such, if I mistake not, was the true ideality of Nebuchadnezzar's language. Nor is the supposition contradicted by his subsequent acknowledgment, that the God of the three faithful confessors had sent his Angel. When delivered from the furnace, they would naturally explain to the King the true character of their deliverer: and his previous converse with Daniel would make him readily admit the explanation.

Our present concern, however, is, the extent, to which the Angel in the furnace became visible to the bystanders.

Now the whole narrative seems to import: that he was visible to Nebuchadnezzar *alone*, in the midst of his obsequious crowd of flattering courtiers. The three Hebrews, I suppose, saw him: and the King indisputably saw him. But nothing is said of his having been seen by any others. The courtiers promptly assented to the fact, that THREE men only were cast into the furnace: but, when the King asserted, that he beheld a FOURTH; they were silent. They could not confirm the assertion by their own ocular testimony: and they were too well bred to offer any contradiction to their Sovereign. Yet, immediately afterward, when the three Israelites emerged unscathed from the flames, we are told, that the princes, governors, captains, and

[1] Gr. Ἀληθῶς θεοῦ υἱὸς ἦν οὗτος. Matt. xxvii. 54.

counsellors SAW *them:* but nothing is said, as to their having likewise SEEN the *fourth.* Nor does the emphatic declaration of Nebuchadnezzar, in the now borrowed phraseology of the Hebrew Church, that the God of the three holy youths had sent his Angel and delivered them, produce any acknowledgment, on the part of even courtiers, that they themselves had SEEN him. My general conclusion, therefore is: that the Angel was visible to Nebuchadnezzar, but invisible to the officers who surrounded him[1].

[1] Dan. iii. 19—28. It may perhaps seem extraordinary, that the very first recorded action of Nebuchadnezzar, which *followed* his conference with Daniel and his appointment of the prophet to rule over the whole Province of Babylon as set forth in the second chapter, should be, as we read in the third chapter, to set up an idol, and to enjoin an universal adoration of it.

But this is in perfect harmony with the genius of Paganism. A worshipper of his own national gods never refused to admit what he deemed other national gods into a full intercommunion of religious adoration: and it was mainly the refusal to concede this intercommunion, and the severe reprobation of all the gods of the Gentiles, which led to the pagan persecution of the early Christians.

On such a principle, Nebuchadnezzar's *previous* acknowledgment of Jehovah as the God of Gods and the Lord of Lords was no hinderance to his own still continued worship of Sesach or Sacya. He simply deemed Jehovah to be the potent national god of Daniel, just as Sesach was his own national god.

The principle in question is well exemplified by the conduct of the Babylonian and Cuthite Colonists, when placed in Samaria to occupy the land of the deported Ten Tribes. They feared Jehovah, whom, for a judgment executed upon them, they deemed the potent local god of the country: but, at the same time, on the familiar scheme of intercommunion, they served also their own national gods; disregarding, as we are expressly told, the jealous prohibition of fearing other gods besides Jehovah. In 2 Kings xvii. 24—47, both the principle and the practice are fully developed.

This same principle, which they learned from the surrounding pagans, was acted upon by the Israelites in their numerous lapses into idolatry. It was not that they *renounced* the worship of Jehovah, but that they *added* to it the subordinate worship of the canonised Baalim: just as

IV. Angels, though possessing solid Material Bodies capable both of being *felt* and of *receiving actual food* into their mouths, are yet able, precisely in the same manner as their great Archangel Christ, so to rarefy those Bodies as to qualify them to pass

the Romanists *add* the subordinate worship of a new class of similarly canonised Baalim to the higher adoration of Jehovah, which adoration they no more *reject* than the ancient Israelites did.

I have supposed the great image, which Nebuchadnezzar set up, to have been that of Buddha or Sacya: and there can be little doubt, I think, of the correctness of my supposition. To this day, the favourite mode of representing that eastern deity is by a gigantic statue, sometimes in a recumbent and sometimes in a sitting posture: and, additionally, one of his most common titles identifies him with the great god of Nebuchadnezzar's superstition. Buddha was called, and is still called, *Sacya* and *Saca-Muni:* and, under this very name of *Sach* or *Sesach* (that is *The Illustrious Sach*), he was adored by the Babylonians; who thence seem, in honour of their god, to have called their kingdom the *Kingdom of Sesach.* Jerem. xxv. 26. li. 41. The assumption of the name of a god as a national title was no uncommon thing. Our own ancestors, the eastern *Sacæ* or *Sacasenæ*, from whom we retain the name of *Saxons*, took their national appellation from the same god *Sacya* or *Sach*, whom, like other eastern nations, they adored under the form of a Sword which they thence called *Seax*, and whom they venerated also under the title of *Woden* which is but a variation of *Buddha* or *Boden.* The Festival Days of this deity were, from him, called *Sacèa* both among the Babylonians and the Scuthic Sacæ: and, as Babylon was taken by Cyrus in the midst of the riotous licentiousness of that Feast in honour of Sesach; so, from the description which Daniel gives of the festive worship which Nebuchadnezzar enjoined to be paid to his idol, I think it most probable, that the time selected for the Feast of its Consecration was this precise period of the annual *Sacèa.* Berosus and Ctesias vouch for the Babylonian *Sacèa*, which lasted five days: and Strabo notices the celebration of the same Feast by the ancient Sacæ or Saxons. The places are referred by Selden de Diis Syr. Syntagm. ii. c. 13.

Attila largely and adroitly availed himself of the Scythic Superstition of the Sword-God. An ancient Sword, dug out of the ground, was presented to him by a shepherd, who pretended to have found it through the circumstance of its having wounded the foot of a heifer: and the artful barbarian claimed, as its rightful possessor, the dominion of the whole earth. Dr. Herbert, in his noble Poem of *Attila*, has skilfully employed this incident: a collusion, no doubt, between the king and the shepherd, so far as its actuality is concerned.

without obstruction through doors or walls or contignations.

1. Of this power, we have a notable example in the history of St. Peter: the more notable, as affording a very striking instance of alternating rarefaction and solidity.

When Herod would have brought him forth, writes the inspired historian, *the same night, Peter was sleeping between two soldiers, bound with two chains: and the keepers before the door kept the prison. And, behold an Angel of the Lord came upon him: and a light shined in the prison. And he smote Peter on the side, and raised him up, saying: Arise up quickly. And the chains fell off from his hands. And the Angel said unto him: Gird thyself, and bind on thy sandals. And so he did. And he saith unto him: Cast thy garment about thee, and follow me. And he went out, and followed him. And he wist not that it was true, which was done by the Angel: but he thought, he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of its own accord. And they went out, and passed on through one street: and, forthwith, the Angel departed from him*[1].

In the first instance, we may observe on the present narrative, the Angel passes, without any

[1] Acts xii. 6—11. A deliverance of the same sort, and through the same agency of an Angel, had already been wrought, in favour of the whole College of the Apostles, when placed in confinement by the High-Priest and his colleagues: though the particulars are not detailed with the same minuteness, as those which subsequently accompanied St. Peter's deliverance. See Acts v. 17—25.

obstruction, through the various doors or walls of the prison, imperceptible to any individual of the four quaternions of soldiers, who appear to have been cast into a profound sleep.

His body then becomes solid: and he *sensibly* smites Peter on the side, and raises him up.

Next, under the influence of the Angel, the Apostle's chains drop from his hands.

Then, the doors of the first and second ward open *at a touch:* and the last iron door flies back, to the apprehension of Peter, *spontaneously*. For, though the Angel could, in his entrance, pass through them without obstruction: the Apostle, in our flesh and blood, as it now subsists, at his departure could not.

The impediment, for the sake of Peter, being removed, they went out, and proceeded along the street: each, I suppose, alike, to any person whom they might accidentally meet, appearing, in aspect, a mere man.

Having thus completed their departure, the prison doors seem to have reclosed spontaneously after them: so that no clue was given to the mode of Peter's evasion.

Herod, naturally enough, ascribed the escape of his intended victim to a collusion with the soldiers: and commanded, that they should be put to death. Yet, had he taken time to reflect on the occurrence, he might have seen the improbability: either that an indigent prisoner, who doubtless would have been stripped of whatever money he might have had about him, should be able, even with promises, to bribe *every one* of sixteen soldiers to be faithless

to his duty; or that, without some preternatural influence, *all* the sixteen (who were, as we may gather from their otherwise superfluous number, evidently appointed to relieve each other in their watch) should have fallen asleep; or that, if they had *naturally* fallen asleep, *not one* of them should have been awakened, either by the clanging fall of Peter's chains, or by the sudden blaze of light, or by the opening and shutting of the heavy doors.

2. A similar circumstance, so far as a supernatural visitant was concerned, occurred to St. Paul.

He was confined on board of a tempest-tossed ship, when voyaging as a prisoner to Rome. Yet, neither the position of the ship in the midst of the sea, nor the contignations of the vessel itself, nor the door of the cabin within which apparently he was placed, nor the presence of others within the same cabin, prevented the access of the heavenly visitant to St. Paul: while, to his associates, as I have already had occasion to observe, he was neither visible nor audible.

I exhort you to be of good cheer, said the Apostle confidently to the whole ship's crew: *for there shall be no loss among you of any man's life, but only of the ship. For there stood by me this night an Angel of God, whose I am, and whom I serve; saying: Fear not, Paul; thou must be brought before Cesar: and, lo, God hath given thee all them that sail with thee. Wherefore, sirs, be of good cheer: for I believe God, that it shall be, even as it was told me*[1].

[1] Acts xxvii. 22—25.

The exact accomplishment of the divine message must have convinced the whole ship's company, soldiers and mariners alike, of the truth of St. Paul's statement: and, accordingly, the intelligent Roman Officer, who seems to have been naturally a kind-hearted man, was evidently influenced in his favour, and treated him with all humanity and respect. Whether any ulterior beneficial effects were produced upon him by his long converse with the Apostle during their stay of three months in Melita, we are not informed. The last, which we hear of this Centurion, is: that, on the arrival of the party at Rome, he delivered the prisoners to the Captain of the Guard. Probably, through his representations, Paul was suffered to dwell two whole years in his own hired house, with only a single soldier to guard him, and with a permission of free access to all who might choose to visit him.

V. Finally, Angels have the faculty of transmitting themselves, with the rapidity of thought or light, from one part of the Universe to another: thus exhibiting a power of locomotion, which, since the Blessed will hereafter be as the Angels and equal to the Angels, will also, hereafter, we may reasonably presume, be similarly possessed by *them* also.

The several recorded or predicted actions of the Angels seem, of necessity, to import this power.

Thus Gabriel, who describes himself as *ordinarily standing* in the immediate presence of God (by which, apparently, is meant some Local Region where the Glory of the Simple Omnipresent Spirit of the Deity is more peculiarly manifested), *stands*,

nevertheless, in an instant of time, when bearing the message of God, successively before Zacharias and the Virgin Mary, as he had long previously, and no less suddenly, *stood* before the prophet Daniel.

In the case of his appearance to Daniel, the wonderful rapidity of his motion is, indeed, specially mentioned.

Whiles I was speaking in prayer, says the prophet, *the man Gabriel, whom I had seen in the vision at the beginning*, SWIFTLY FLYING, *touched me about the time of the evening sacrifice*[1].

To give some idea of this angelic rapidity in locomotion, the Seraphim, in Ezekiel's description of them, are said to *run and return, as the appearance of* A FLASH OF LIGHTNING[2].

The same comparison is employed by our Lord himself, to describe the instantaneousness of his appearance, and, consequently, the similar instantaneousness of the joint appearance of the attendant Angels, in the Day of the Second Advent.

As THE LIGHTNING *cometh out of the East, and shineth even unto the West*, SO *shall the coming of the Son of Man be: when he shall come, in the glory of his Father*, WITH *his Angels*[3].

We have the same reference to the flashing rapidity of Angelic Motion, when we are told, that *He maketh his Angels Spirits, and his Ministers* A FLAME OF FIRE[4].

They are Spirits, indeed: but, then, like ourselves,

[1] Dan. ix. 21. [2] Ezek. i. 14.
[3] Matt. xxiv. 27. Luke xvii. 24. Matt. xvi. 27. 2 Thessal. i. 7.
[4] Heb. i. 7.

they are Spirits embodied in Material Vehicles, which, as occasion serves, may either be condensed into tangible solidity or rarefied into a condition that resembles lightning in marvellous rapidity of locomotion[1].

[1] Tertullian, very rightly, I think, ascribes the same wonderful rapidity of locomotion, both to Angels and to Demons.

Omnis spiritus ales est. Hoc Angeli et Dæmones. Igitur, momento, ubique sunt. Totus Orbis illis locus unus est. Quod ubique geratur, tam facilè sciunt, quam enunciant. Velocitas Divinitas creditur, quia substantia ignoratur. Tertull. Apol. adv. Gent. Oper. p. 856.

On this principle, he goes on to account for the correct declaration of the Oracle, as to what Crœsus was doing at the particular time specified by the king. An impure Spirit could know and state the *present* by virtue of his rapidity of locomotion: but, when asked to reveal the *future*, he could only evade the question by framing an ingenious ambiguity.

SECTION III.

THE LOCALITY OF THE VARIOUS HEAVENS OR MANY MANSIONS SPOKEN OF BY OUR LORD.

CHAPTER I.

THE LOCALITY OF THE FUTURE HEAVEN APPOINTED FOR MAN.

THE common ideas of the Place of Eternal Blessedness, which we call *Heaven*, are abundantly vague and indefinite.

It is usually, I believe, supposed to be some *one* Place in some *one* Unknown Region of Illimitable space.

Here, God sits enthroned in his Majesty: and, here, collectively, dwell for evermore, in bliss unutterable, both the various Ranks of Holy Angels, and *likewise* the Beatified Spirits of Just Men now made perfect.

The *Characteristics*, assigned to this supposed *single* Place or Mansion, are as imaginative, as the dreamy *Locality* of the *single* Place itself.

Its palaces are framed of gold, and decorated with precious stones: it is paved with amber clouds of surpassing beauty: it is throughout resplendent with inconceivable magnificence. Here, the Blessed spend an eternity in hymning the praises of God: here, they bask, the while, in the glorious light,

which is diffused throughout the whole of this their appointed Habitation[1].

Such notions have most probably been framed, upon the glowing figurative language of Scriptural Prophecy, which describes the felicity of the next World by images borrowed from what are most valued by Mankind in the present World: and any effort to form an idea, *beyond* this singular Mixture of Vagueness and Definiteness, itself altogether fanciful, is checked by a curiously irrelevant citation of the Inspired Statement; that *Eye hath not seen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared for them that love him*[2].

But a Statement of this sort bears not, in the slightest degree, upon the matter in hand.

With our present faculties, we *may* be, as indeed we *are*, unable fully to conceive either the *nature* or the *intenseness* or the *immensity* of Celestial Happiness: though even *that*, the Apostle immediately goes on to tell us, God, in a measure at least, *hath revealed to us by his Spirit*[3]. This imperfection of

[1] See, for instance, even the Paradise Lost, book v. ver. 250—256, 616—657, 743—766.

[2] 1 Corinth. ii. 9.

[3] Those, who, not very congruously, are fond of quoting the text as adverse to any investigation of the mere *Locality* of Heaven, are always careful to omit the subsequent context. The passage, when completely adduced, runs as follows.

Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him: but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. 1 Corinth. ii. 9, 10.

Hence it appears, that, through the aid of the Blessed Spirit to devout Christians, some idea may be formed even of the *character* of the happiness of Heaven: whence, I suppose, has originated the theological axiom

our capacity, however, in thoroughly comprehending the *Full Felicity* of the Blessed, has plainly nothing to do with the destined *Locality* of their Abode. SCRIPTURE, if carefully examined (for, *save* from SCRIPTURE, we neither *do*, nor *can*, know anything certain about the matter), may, peradventure, enable us to determine a point of *Locality;* though, to such faculties as ours, no language can convey any adequate comprehension of either the full amount or the completed nature of the *Felicity* reserved for the People of God.

So far, then, as *Locality* is concerned, we certainly are at liberty, both to draw conclusions from the matters already established on SCRIPTURAL AUTHORITY, and yet further to inquire whether any Physical Phenomena may seem to confirm those conclusions.

But, yet, above all, we must diligently search SCRIPTURE itself on this precise point of *Locality*, that we may thence *directly* discover whether it affords any sufficient warrant for our conclusions.

I. The conclusions, which, at least, we *seem* compelled to draw from matters already established on the basis of SCRIPTURE, are sufficiently obvious.

1. If the Almighty Father *alone* be a Simple Spirit; if he, nevertheless, as we are expressly informed, acts and declares himself through the medium of his Eternal Word, clothed in a Material Body, both before, and after, his Incarnation from

that Grace is Heaven commenced here, and Heaven is Grace completed hereafter. But, in truth, my subject only leads me to an investigation of the *Locality* of Heaven: with which the present passage has no sort of concern.

the Virgin; and if *all* created Spirits, whether angelic or human, are, through *all* periods of their existence, similarly clothed in Material Bodies, whether, as occasion serves, of a greater or of a less density: *then*, from such SCRIPTURAL PREMISES, we seem forced to conclude, that a Heaven or Heavens, suitable for the Abode of Spirits in Material Bodies, must *themselves* also be Material.

2. A Spirit circumscribed by Matter, as our Spirits both now are, and eternally will be circumscribed, requires, if we can judge from known analogy, a Mansion, *also* circumscribed by, or definitely framed out of Matter.

We can easily conceive, how a Spirit, clothed in Matter, may possess the power of rapidly darting from one Material Abode to another Material Abode: but we cannot well conceive, how a Spirit, thus circumstanced in regard to a Material Clothing, can be said to possess a certain definitely Fixed Mansion, unless the Mansion in question be, like our own Material Bodies, *itself* Material *also*.

II. With this conclusion, the Physical Phenomena of, at least, our own Planet, seem to correspond: and, from the various points of analogy, though not absolutely perfect analogy, between the Earth and the other Heavenly Bodies; and furthermore, since Electricity has, I believe, been *nearly* ascertained to be the pervading Material Principle of the entire Universe: it is not unreasonable to conjecture, that the Physical Phenomena of all the Celestial Host, if we had the means of

examining them, would, in the main, be found not very widely dissimilar [1].

We, of course, cannot comprehend, how a Simple Unembodied Spirit can produce Matter out of nothing: but, since, notwithstanding the paradoxes of some ingenious speculatists, we are certified by our senses that Matter really *exists;* we are driven to the alternative, that it either was created, or that it is eternal. The latter was commonly the doctrine of the Pagan Philosophisers, which naturally led to the belief of, at least, a *form* of Materialism. In this theory, Spirit and Matter, being by the hypothesis *alike* eternal, were viewed, as constituting One Stupendous Whole: Spirit being the Animating Principle, or, as it was styled, the *Anima Mundi;* and Matter being the Tangible Body, which appertained to this Boundless Mundane Soul. Such a System, unless the Speculatists of Pagan Physiology did in truth believe Spirit to be nothing more than a subtle modification of Matter, was Pantheism, rather than absolutely strict Materialism. But, however that may be, Matter *itself* was, at all events, held to be, of very necessity, eternal: whence originated the maxim, *Out of Nothing, Nothing is made* [2]. Matter, being thus held to be eternal, was, of course, in the way of

[1] It has, I am told, been discovered, that some of the Heavenly Bodies differ from our Earth in having no atmosphere. But this merely proves, that such Spheres would be unfit for human habitation in our present state. In itself, it establishes, neither the unsuitableness of Bodies thus constituted for Sentient Beings organised differently from Man, nor even their unsuitableness for ourselves should we hereafter possess the power of flitting from one Orb to another.

[2] Ex Nihilo, Nihil fit.

an inevitable consequence, also held to be independent.

1. Against this supposed Eternity of Matter, which obviously trenches upon the Supremacy of the Deity, the very first verse in HOLY SCRIPTURE is, most appropriately, an inspired protest or declaration.

The Hebrew Original is more explicit than our common English Translation: for the literal version of it runs, as follows.

In the beginning, God created the very SUBSTANCE *of the Heavens and the very* SUBSTANCE *of the Earth.*

This declaration, I apprehend, is designed to be a completely *general* one: and, as such, it respects the *entire* Material Universe in its largest sense.

The term *Heavens* is doubtless very often used to describe our mere Material Atmosphere: but, here, if I mistake not, it expresses, relatively to our Earth, the Whole Universe of what we are wont to call the *Heavenly Bodies;* that is to say, the Totality of the Material Suns and the Material Planets.

Hence, the declaration runs: that the very SUBSTANCE of Matter, however and wherever it exists, was created out of Nothing by the simple *Fiat* of the great Simple Spirit, acting mediately through the intervention of his Eternal Word; who is thence described, as the *Visible Image of the Invisible God, born before the whole Creation*[1]. And most fitly was that declaration conveyed by the instrumentality of Moses, not only as being the

[1] Gr. Πρωτότοκος πάσης κτίσεως. Coloss. i. 15—17.

Legislative Prophet of a Divine Revelation, but likewise as being philosophically learned in all the physical wisdom of the speculative Egyptians.

2. Now the present most important doctrinal declaration stands quite insulated, and is altogether distinct from the Cosmogony, which follows, and which (I apprehend) exclusively respects our own Planet.

In point of character, it is a sort of general enunciation, which the Philosophical Paganism of the times required. Without it, the Israelites might not only have received the Doctrine of a Succession of Similar Worlds, occurring in the repeated Dissolution and Reconstruction of our Earth; which, in itself, may, to a certain extent, be true: but, yet additionally, from the teaching of Egypt, they might have received the practically atheistical Doctrine of an *Eternal* Succession of such Worlds; which would plainly have involved the dogma, that Matter, however it might be successively reconstructed and modified, was *itself* eternal and uncreated and therefore independent of God.

This being the true character of the brief exordium of the Pentateuch, a period of perfectly indefinite length may, for anything that appears to the contrary, intervene between the Exordium and the Cosmogony, which follows it[2].

[2] See my Origin of Pagan Idol. book i. chap. 2. § XII.

When that Work was written many years ago, I supposed the process of *formation* in Gen. i. 2, *immediately* to follow the process of *strict creation* in Gen. i. 1.: the strict creation, that is, of Matter or Substance itself.

On this point, I now believe myself to have been mistaken: for I think it well nigh indubitable, that a period of vast length intervened, between the original *general creation* of the Substance of Matter, and

(1.) I have said: that the Mosaic Cosmogony respects, *exclusively*, our own Planet, as both before and after the Deluge, it hath subsisted in its present modification.

Our English Translators have evidently framed their version of the Cosmogony under the impression, that the Work of the Six Days includes the *whole* Material Creation: for they make it speak of the *then* creation both of the Sun and of the Moon and of the Stars.

Certainly, their rendering is not *grammatically* impossible: nor, on those points, can they justly be said to have given a *corrupt* translation: but, when we consider the minuteness of detail as it respects our *single* Planet and the very brief notice of the immensely numerous *other* Spheres, we naturally wish to adopt, if the Original will warrant it, a rendering that may remove this apparent incongruity.

that modification of a *particular portion* of this Substance which Moses treats of in his Cosmogony.

How that long period was filled up, the inspired Legislator was not commissioned to inform us. He states only, that, when the *formation* of our Planet, as it existed before the Deluge, commenced, the Matter, out of which it was formed, existed *anteriorily* in the condition of what we usually denominate a *Chaos*.

But, that the first verse of Genesis respects a primordial act of *proper creation*, I was perfectly right in asserting. The criticism on the hebrew word *Eth*, which ascribes to it the sense of SUBSTANCE, is that of Aben-Ezra: and, by a very sound distinction, Maimonides observes, that the hebrew verb, which expresses only *formation*, is not that which Moses here employs. On the contrary, he uses a verb, which denotes *proper creation* even in itself. But the question is put out of all doubt, by its double combination, in the first verse of Genesis, with the word *Eth* or *Substance*. On these grounds, Maimonides lays it down as incontrovertible: that *It is a Fundamental Principle in our Law, that God created this World*, that is to say, the *Substance* of this World, *from Nothing*. Mor. Nevochim. par. ii. c. 30.

Now the possibility of such a version precisely meets the case[1].

In the Original Hebrew there is nothing, which *compels* us to adopt the version of our Translators: and when their prejudging misapprehension, as I am constrained to call it, is corrected; the whole will exhibit, with perfect concinnity and in due proportion, the reduction of our Planet, into its present condition (except so far as it was physically affected by the Curse pronounced upon it after the Fall), out of already existing created materials, during the course of Six Days, by whatever precise scale those Days are to be measured. The Sun and the Moon and the Stars, in short, were not then *created*, any more than the Material Substance of the Earth. They were only, when the Earth was formed anew out of Chaos, *appointed*, severally, to rule the day and the night.

Prior to the work of the Six Days, as the Researches of Geology seem fully to have established, a series of great Mundane Changes, in the progressive organization of this Globe out of the primevally created Matter, had long been occurring. All these Changes, or successive Mundane Dissolutions and Re-organisations, manifestly tended to *perfection*, with a given object, and for a definite purpose: so that each new Formation was an *advance* upon a prior Formation. In other words: each Change successively tended to the Final Completion of a Mansion or Permanent Dwelling, suitable for the Abode of Sentient and Intelligent Beings.[2]

[1] For a full discussion of this particular, see below, Sect. iii. chap. 2. § II.

[2] This progression, through different successive stages, from the rude-

The chronological duration of this process, which occupies the period between the first and second verses of Genesis, matters not: for, to the Lord, a thousand years are but as one day taken out of a beginningless and endless eternity. A fearful convulsion, for whatever *moral* end and by whatever *moral* cause produced (respecting which, more will be said hereafter in its proper place), suddenly broke up the matured combinations of the Almighty, and reduced the Earth to the state described in the second verse of Genesis. Rent and convulsed, our Globe superficially became a Chaos. The whole once habitable surface was a mass of confusion. As the Sacred Writer expresses the result of the catastrophè, *The Earth was without form and void: and darkness was upon the face of the Abyss.*

(2.) How long it *continued* in this chaotic state, we know not. We know only, that it was *in* that state, when the plastic operations of the Six Days commenced. But, in God's due time, a Mighty Wind moved upon the face of the waters: and its mechanical action seems to have been twofold[1]. It, partly, cleared the dense atmosphere, so as to render it pellucid: and, partly, by operating upon the thick muddy solution which was mingled with the turbid waters, gradually produced its precipitation.

The remainder of the process is detailed in the

ness of imperfection to the completeness of perfection, has, in brief, from the curious discoveries of Modern Science, been very pleasingly shown by my friend Mr. Fawcett of Carlisle in his Testimony of Geology. Lect. i.

[1] The original hebrew wants the definite article: and ought to be rendered A *wind or spirit of God*; that is *a mighty wind.*

Mosaic Account of the Six Days: and, when the whole Work was completed, as well as severally while its different Portions were in progress, it was declared to be *very good.*

Such encomiastic language imports: that the Earth, whatever may have been its state immediately prior to that great convulsion which reduced it to a formless Chaos and which involved it in impenetrable darkness, was now, after the many successive meliorating Changes which modern Geology has developed, and after the fearful Destruction in which those Changes terminated, brought to a state of *Perfection.*

Thus, under its declared character of being *very good*, was it fitted for the Abode of pure and holy Intelligences, such as were our first parents before the Fall. They were Spirits clothed in Material Bodies: and, therefore, they required a Material Mansion. But, as they were *holy* Spirits, they congruously required a Mansion which had been brought to *perfection:* and, accordingly, we read; that God himself, the Divine Artificer, looked with complacency upon every thing which he had made, and pronounced it *very good.*

(3.) This happy State, however, did not continue: though, how long its continuance was, we are not told.

Our first parents apostatised from their allegiance to their Creator: they fell, through sinful disobedience, from the original perfection of their moral nature: and their appointed Mansion, the Renovated Earth, fell also, by a sort of morally necessary concomitance, from the *Perfection* which

it had previously reached. *Cursed is the ground for thy sake*, said the Lord unto Adam: *in sorrow shalt thou eat of it all the days of thy life: thorns also and thistles shall it bring forth to thee*[1].

The *reason* of this change in the condition of the Earth, by which it lost the perfection attained at the close of the Six Days, is stated to be the Disobedience of Adam. For *his* sake, the ground was cursed. BECAUSE he had hearkened unto the voice of his wife; and had eaten of the tree, which, as a moral test of his obedience, God had forbidden him to touch: THEREFORE, on account of *his* rebellion, was a CURSE pronounced upon the Earth.

This first sin of Man not only tainted his nature individually, but led to such a multiplication of enormous and inveterate and presumptuous wickedness in his posterity, that it became necessary for the now accursed Earth, to receive a cleansing Baptism of Water, through which it might (as it were) become regenerate.

The Deluge, in a measure at least, seems to have removed the CURSE, and thence to have produced an approximation to lost perfection.

I will not, said the Lord, *add still to* CURSE *the ground for Man's sake*[2].

And, in exact antithetical correspondence with this declaration, we read: that God BLESSED *Noah and his sons*[3].

The two, we see, go together. The BLESSING upon the preserved Arkite Family is attended by, or rather subincludes, a promise to remove the CURSE upon

[1] Gen. iii. 17, 18. [2] Gen. viii. 21. [3] Gen. ix. 1.

the Earth: remove it, that is to say, *gradually* and *increasingly*, though not *absolutely* and *perfectly*, until the Earth shall have been dissolved and thoroughly purified by a second and more searching Baptism of Fire.

Accordingly, bad as in too many instances the Postdiluvians may have been, there is reason to believe, that, *hitherto* at least, neither in theory nor in practice, have they ever attained to that monstrous UNIVERSALITY and that hellish COMPLETENESS of daring impiety and infidel wickedness which so fearfully characterised the Antediluvians. Hence, by its Baptism of Water, the Earth, its primeval CURSE being mitigated, seems to have made one step toward regaining its lost perfection[4].

III. What, then, is the natural inference from these several matters?

It is, I suppose, something like the following.

Since Man was created a Spirit, clothed with a Material Body; since, thus circumstanced, he required and obtained a Material Mansion; since, while he was himself morally perfect, his Material Mansion must, harmoniously, be physically perfect; since, when he fell, his Mansion lost its perfection, and, for his sake, became even accursed; since,

[4] Though, since its diluvian Baptism by water, the Earth may have made a step toward its lost Perfection: yet there is too much reason to believe, that the imitative impiety of the Postdiluvians will so fearfully increase as our World approaches to the time of its destined fiery Baptism, that it will even *exceed* that of their model the Antediluvians. Hence we may see the reason, why an Universal Deluge of Water will at length be followed by a more fearful Universal Deluge of Fire. See Rev. xx. 8—15. 2 Peter iii. 5—12. A sample and a foretaste of this future consummation of wickedness we have already had in the first French Revolution.

after the purification effected by the Deluge, he received God's BLESSING, and since, correspondingly, the CURSE began to be removed from the Earth which thus advanced a step toward its lost perfection; since, finally, after the Resurrection, Man's Spirit, at the close of its penal disembodiment, will be again restoratively clothed with a Material Body: from all these several particulars, the obvious, and apparently even necessary, inference is; that his future Mansion will be this precise Material Earth, when by a yet remaining destined change, it shall have been fully liberated from its CURSE, when it shall thus have completely recovered its lost perfection, when it shall have regained its former paradisiacal constitution, when once more God shall pronounce it to be *very good*, and when it will thence have become a meet Habitation for Man in the restored perfectness of his aboriginal nature.

CHAPTER II.

THE MOSAIC COSMOGONY.

I HAVE briefly touched upon the Mosaic Cosmogony, because the nature of my subject required it. But, in order that the notice may be satisfactory, it will be necessary to discuss the matter critically. This I must do under two aspects: that is to say, both as respects the Cosmogony itself with its Chronological Antecedents; and, likewise, as respects the Version, which, in preference to our common English Translation, I would adopt, both throughout, and yet more especially when the operations of the Fourth Day are described.

I. In pursuance of such a plan, I shall begin with the Cosmogony and its Chronological Antecedents.

The earlier portion of the first chapter of Genesis down to the end of the operations of the Fourth Day, beyond which my subject does not require me to go, I would translate, and paragraphically divide, according to what I deem its intended sense, in manner following.

In the beginning, God created the substance of the Heavens and the substance of the Earth.

But the Earth was waste and empty: and Darkness was upon the face of the Deep.

Then a wind of God[1] *moved upon the face of the Waters: for God said, Let there be Light: and Light there was. And God saw the Light, that it was good: and God divided between the Light and between the Darkness. And the Light God called Day: and the Darkness he called Night. And the Evening was, and the Morning was, the First Day.*

And God said: Let the Expanse be in the midst of the Waters: and let it be dividing between the Waters unto the Waters. And God appointed the Expanse: and it divided, between the Waters which are beneath the Expanse, and the Waters which are above the Expanse. And it was so. And the Expanse God called Heavens. And the Evening was, and the Morning was, the Second Day[2].

[1] That is to say, according to the hebrew idiom, *a mighty wind*. Thus, in 1 Sam. xiv. 15, what, in the Original, is *a trembling of God*, is properly rendered by our Translators *a very great trembling*. In like manner, what, in Exod. ix. 28, is, in the Original, *Voices of God*, our Translators properly render *Mighty Thunderings*. So, in Psalm lxv. 9, what they have rendered *the river of God*, ought to have been rendered *a great river:* and again, not to multiply instances, what, in Psalm civ. 16, is rendered *the trees of the Lord*, ought to have been rendered *the great trees*.

[2] Our Translators, adopting the version of the LXX. and the Latin Vulgate, render the original hebrew by the word *Firmament*. But, in point of ideality, the hebrew word has no relation to *Firmness* or *Solidity*. Its proper import is *Expanse;* and, on physical principles, it is most accurately employed to designate the Air or the Atmosphere. Hence, when God is said to bestow upon it the name of *Heavens*, we must obviously, by the word *Heavens*, in connexion either expressed or implied with the physically descriptive term Expanse, understand, not the *Universal Material Heavens* mentioned in the first verse of the present chapter, but only the *Air* or the *Atmospheric Heavens*. In this lower sense, it is frequently used in Scripture. See, for instance, 2 Peter

And God said: Let the Waters under the Heavens be gathered into one place[3]*: and let the Dry Land be seen. And it was so. And the Dry Land God called Earth: and the Gathering together of the Waters he called Seas. And God saw, that it was good. And God said: Let the Earth bring forth grass, the herb yielding seed, the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the Earth. And it was so. And the Earth brought forth grass, herb yielding seed after his kind, and tree yielding fruit whose seed was in itself after his kind. And God saw, that it was good. And the Evening was, and the Morning was, the Third Day.*

And God said: Let the Lights, in the expanse of the Heavens, be to divide between the Day and between the Night[4]*. And let them be for signs and for seasons and for days and for years. And let them, in the Expanse of the Heavens, be for Lights to give light upon the Earth. And it was so. Thus God appointed the two great Lights: the greater Light, to rule the day; and the lesser Light, to rule the Night and the Stars. And God ordained them, in the Expanse of the Heavens, to give light upon the Earth, and to rule in the Day and in the Night, and to divide between Light and between Darkness.*

iii. 10, 12, 13, and Rev. xx. 11. xxi. 1, 2. Compare Dan. vii. 13, and Matt. xxvi. 64. Mark xiv. 62.

[3] That is to say, *the Waters under the Atmosphere:* as is plain, from the distinction, in the preceding paragraph, between the Waters above, and the Waters beneath, the *Expanse;* which *Expanse* God had called *Heavens.*

[4] When the Lights are said to be in the *Expanse* of the Heavens, *appearance*, according to the usual practice of Scripture, is spoken of as if it were *reality.* To *our* eyes, the Sun and the Moon and the Stars *appear* to be suspended in the Air: though such is not *really* the case.

And God saw, that it was good. And the Evening was, and the Morning was, the Fourth Day[1].

1. In discussing this portion of the Mosaic Cosmogony, we naturally commence with its Chronological Antecedents: for it is quite evident, that the Book of Genesis does not *begin* with the Work of the Six Days.

The first of the paragraphs, into which I divide this portion of Holy Writ according to what I deem its true sense, is, as I have previously remarked, a bare Enunciation, standing insulated from all that follows. This Enunciation runs: that, *In the beginning*, that is to say the beginning relatively to the first production of Matter itself, *God created*, or called into existence out of nothing, *the Substance of the Heavens and the Substance of the Earth*[2].

[1] Gen. i. 1—19.

[2] Maimonides very justly distinguishes between *Creation* and *Formation*. On the first verse of Genesis, he remarks: *With regard to the Universe as comprehending Heaven and Earth, Moses makes use of the word* Bara, *which signifies to call something into existence out of non-existence.* Mor. Nevoch. par. ii. c. 30. See my Origin of Pagan Idolatry, book i. chap. 2. § XII. It is, I may here observe, impossible not to perceive, in the exordium of the Gospel according to St. John, a studied reference to the exordium which introduces the Mosaic Cosmogony. Each commences with the phrase, *In the beginning:* and, in both places, the phrase must obviously be understood in the same sense. The additional information, given by St. John, is: that, while Moses simply states the Creator of the Universe to be God, the inspired Apostle further informs us, that all things were created or caused to subsist through the agency of the Word of God, who himself was God, and who in the beginning was with God; so that, without him, nothing, that subsisted, had been caused to subsist. Here, as in the exordium of Genesis, a plainly universal creation is spoken of: and, by both writers, this universal creation is definitely referred to a particular point of time, however remote: it occurred *in the beginning.* What yet additionally establishes the intentional reference, St. John afterward, in a mode perfectly familiar to the sacred writers, proceeds to *spiritualise*

What changes, in arrangement after arrangement of the *original* Material of the Earth, might, through a long succession of ages, *subsequently* take place, we are not here informed: inasmuch as such a specification would be entirely irrelevant to the subject in hand. But the discoveries of modern Geology shew, that a series of changes, each plainly advancing in orderly progress toward an intended ultimate perfection, while the later ones are marked by the existence of various monster animals, had long been successively occurring through the period marked out in the first paragraph of my division.

Suddenly, however, as specified in the second paragraph, a retrogradation takes place. Change after change seems to be advancing to perfection: but, for whatever reason, an instantaneous check occurs: and, instead of our having any record of such an anticipated completion as would fit the Earth for the happy abode of intellectual and responsible agents, the entire long series of gradual

(if I may so speak) the earlier part of the Mosaic Cosmogony. As our Earth, in its progress to an intended perfection, was suddenly, through the sin (I believe) of its former intellectual occupants, reduced to a dark and confused Chaos: so the Microcosm Man, in *his* progress to an intended angelic perfection, was, through sin, similarly reduced to a parallel state of moral darkness and confusion. But, as Light was let in upon the darkened Megacosm: so Christ was the true Light, who enlightens every individual Microcosm that comes into the world. Nevertheless, as the natural Light only enlightened the Megacosm where its beams were not excluded, and did not shine into the dark cavernous places of the Earth: so the spiritual Light shines only into those individuals of the general Microcosm who do not exclude its salutary illumination. This, the Apostle intimates, was specially the case with the unbelieving Jews. The Word *was the true Light: but he came unto his own; and his own received him not.* The parallel, if I mistake not, is perfect throughout.

improvements terminates in a forlorn condition of Chaotic Waste and Total Emptiness.

We can have no doubt, I think, of the sense of the two words employed in the Hebrew Original; and as little doubt of the *nature* of the Emptiness specified by the second word. The two words in question are *Töu* and *Böu:* and we find them connectedly employed, just as they are in the exordium of Genesis, both by Isaiah and by Jeremiah. Now the *Emptiness*, intended by the word *Böu*, as we distinctly learn from its use by both those writers, is not the *Emptiness of a hollow sphere* according to some speculatists upon the sense of the word as employed by Moses, but *Emptiness as respects inhabitation either by man or by any other intellectual agents*[1]. The *Emptiness*, therefore, mentioned in the second paragraph of my division, conjunctively with an utterly desolate *Waste*, must clearly mean: that, whether the chaotic mud, to which the surface of our globe had been reduced, did or did not contain any still living monsters, it was, at all events, totally empty so far as any intellectual agents were concerned.

But the Earth, as described in the second paragraph, was not only waste and empty: it was likewise involved in an impenetrable darkness. For the inspired writer adds: that *Darkness was upon the face of the Deep.* By the word *Theom* or *Deep*, Moses seems to indicate a Thick Turbid Mixture of Earth and Water, a Sort of Shoreless Ocean of Mud: and, by the word *Darkness*, he describes, I apprehend, the state physically pro-

[1] See Isaiah xxxiv. 11, 12, and Jerem. iv. 23—27.

duced by innumerable earthy and muddy particles, suspended above the Deep itself, and floating so thickly in the Atmosphere as effectually to exclude all light. Hence, plainly, the first process must be, to clear the Atmosphere: and, analogously, the next process must be, to precipitate the mud of the great Deep, in such manner as to make finally, in the carrying out of the process, a division between Land and Sea.

2. With this double process, accordingly (the process of clearing the Atmosphere, chronologically preceding the process of precipitating the mud of the great Deep), the Work of the Six Days, or the proper Mosaic Cosmogony, that is to say, the Formation of our present Earthly System out of pre-existent Materials which had been reduced to a Chaos, must be viewed as commencing.

(1.) The first operation of the Deity was to dispel the thick Darkness, which brooded over the face of the Deep: and the mechanical process is described in what I arrange as the third paragraph[2].

A Wind of God, or, as that hebrew idiom imports, a Mighty Wind, moved upon the face of the Waters or above the surface of the Chaotic Ocean of wet mud: and the first result was, that the thick earthy particles, suspended in the Atmosphere and

[2] In the masoretic division into verses, adopted or followed by our English Translators, the clause, *And a wind of God moved upon the face of the waters*, is erroneously made a part of the second verse, and connected with what *precedes* it: whereas, it ought to have been made the commencement of the third verse, and connected with what *succeeds* it. The proper Cosmogony commences with this clause: for the Motion of the Wind of God is the immediate cause of the appearance of the Light, and, next in order, the cause also of the atmospheric action and of the precipitation of the mud of the great Deep.

thus producing a total Darkness, were precipitated into the muddy Ocean, so as to let in the Light, which before was excluded.

Then a Mighty Wind moved upon the face of the Waters: for God said, Let there be Light.

And forthwith there *was* Light: the Work of the *First Day* being the clearing of the Atmosphere, so as to allow the Light to appear.

(2.) But the operation of this Mighty Wind was not confined to the precipitation of the dense earthy particles which floated in the Atmosphere: it acted also upon the muddy consistence of the great Deep.

By this process, it effected a separation of the earth from the water: while, by a continuance of the same agency, it also produced a separation of the oceanic water from the water suspended in a state of solution through the higher region of the Atmosphere.

Such, accordingly, was the next succeeding Work of the *Second Day*.

The Atmosphere, from its well known elastic property described most accurately as an *Expanse*, stands interposed, between the waters of the Sea and Lakes and Rivers, and those waters, which, in clouds, are held in a state of suspension in its higher regions, and which descend in rain and snow to assist and mature the process of vegetation.

(3.) In this manner, however, that is to say, by the descent of showers, the necessary work of irrigation was not *immediately* conducted.

On the second day, the mingled earth was separated from the water by precipitation: which process, though by it the bare separation was effected,

would obviously leave the disentangled earth in the form of only a Thick Sediment, deposited at the bottom of the now cleared waters, and therefore useless as an *habitation* for either man or beast.

Hence, on the *Third Day*, a further and different separation of the earth and the water is made to occur.

The waters, under the Expanse of the Atmosphere, are gathered together, by themselves, into one place, or irregularly hollow basin; and, henceforth, constitute Seas: while the Earthy Sediment, collected by an overwhelming force of whatever description into masses, thus emerges or is driven upward in the form of continents and islands; and, being placed in part at least over the strata of earlier formations, appears, as Dry Land, above the level of the Ocean.

Being thus disposed, it forthwith produced grass and trees, and all other vegetables: but, what fully explains the operation of the first day, when, by the clearing of the Atmosphere from the gross earthy particles which floated in it, Light was let in upon the previously darkened Ball, these various productions from the Earth were not watered by the descent of rain, but were irrigated by the damp drizzling of a thick aqueous fog. This sufficiently served the purpose of conveying moisture to the vegetable world: while, precisely like a fog in the present day, it rendered the Heavenly Bodies themselves invisible, though it did not exclude their Light.

The present interesting particular we learn from what may be called the Supplement to the Mosaic Cosmogony.

On the formation of every plant of the field before it was in the earth and of every herb of the field before it grew, *the Lord had not caused it to rain upon the Earth, neither was there a man to till the ground: but a mist went up from the Earth, and watered the whole face of the ground*[1].

(4.) The damp and dense mist, we see, continued to the end of the third day, admitting Light, but hiding the Luminaries.

On the *Fourth Day*, however, it was dispelled, most probably by the continued action of the Mighty Wind which at length cleared away the fog: and then, for the first time, in the course of the Mosaic Cosmogony, the Heavenly Bodies became visible, and, so far as concerns our Earth, received their future destination.

Let the Lights (as they appear to us) *in the Expanse of the Atmospheric Heavens be to divide between day and night: and let them be for signs and for seasons and for days and for years: and let them be for Lights to give light upon the Earth; the greater Light, to rule the Day; the lesser Light, to rule the Night and the Stars.*

Thus, as the Mosaic Cosmogony respects only the formation of our present Earth out of a Chaos which is described as chronologically preceding it: so, from the words of the Hebrew Original, there is no grammatical necessity to suppose, that the Sun and the Moon and the Stars were first called into existence on the Fourth Day.

In truth, so far from there being any *necessity*, the preceding context seems absolutely to *forbid* any

[1] Gen. ii. 5, 6.

such supposition. For, if we adopt it, we shall be compelled likewise to adopt the belief, that Light itself existed before there were any Luminaries to produce it. Nor is this all. *Prior* to the Fourth Day, when, according to our common Translation, the Heavenly Bodies were first called into existence, there was, on the Three Preceding Days, a regular alternation of night and day, of darkness and light. Now, except on the supposition that the Sun was *already* in existence, this alternation would, apparently, have been a physical impossibility. It is produced, as we well know, by the revolution of our Planet on its axis. But, had there been no Sun in existence during the lapse of the Three First Days, though the Earth might have revolved, no such alternation of night and day could have occurred. Nor will the difficulty be removed by a gratuitous supposition, that the Light, which began to appear on the First Day, was not the light of the Sun, but a vague phosphoric luminousness independent of the Sun. For, in that case, there would have been no alternation of night and day, but, on the contrary, a perpetual day simultaneously in every part of the Globe[2].

[2] I may remark, that this very circumstance of an alternation seems to prove decidedly, that the Six Demiurgic Days must have been six natural days such as we now have.

The vicissitude of darkness and light clearly shows, that what are called in the Mosaic Cosmogony *Six Days* must have been Six Revolutions of the Earth round its axis. But we know, that each one of such Revolutions constitutes a natural day of twenty-four hours. Therefore the length of a natural day, and the time occupied by one of these Revolutions, must be the same.

It is perfectly true, indeed, that, although each Revolution physically constitutes a day, yet each of the Six Revolutions, which respectively

II. As I have drawn some important conclusions from the scriptural account of the operations of the Fourth Day, on the ground, that a more consistent version of it, than what appears in our common English Translation, may be given in perfect agreement with the phraseology of the Original Hebrew: it will now, purely in the way of grammar and

constitute the Six Demiurgic Days, *might* have been performed at a much slower rate, and therefore in a much longer time, than that which now occupies a Revolution of the Earth: so that each Demiurgic Day, though a natural day relatively to the Earth's Revolution, might really be, according to our reckoning, a very long period. But, to pass over the perfect gratuitousness of such a speculation, we may well stand aghast at the physical result of a sudden immense increase in the velocity of the Earth's Revolution, which, according to such a theory, must have taken place on the Seventh Day. If each of the Six Demiurgic Revolutions constituted, we will say, a period of a thousand years, and if the Seventh Revolution were suddenly so increased in velocity, as to be performed, according to the present rate, in only twenty-four hours: everything on the surface of the renovated Earth, man included, must have been projected, as out of a gigantic sling, into empty space, the centripetal tendency being, in the moment of acceleration, completely overcome by the centrifugal.

Again, it is true, that such a catastrophè *might* have been prevented by a miracle. But, to support a gratuitous supposition by a gratuitous introduction of miraculous agency, in other words, *gratuitousness* by *gratuitousness*, is a somewhat dangerous attempt.

In my Treatise on the *Three Dispensations*, I advanced the conjecture, that the Six Days were Six Periods of great but indefinite length: and, at the same time, misled by our common Translation, I supposed the Sun and the Moon and the whole Starry Host of Heaven to have been *created* on the Fourth Day; the general impression, I believe of those, who, without further examination, accept that version. The palpable disproportion, which inevitably attends upon such an opinion; an opinion, which gives no more than a single Day to the vast Universe, while Five Days are assigned to the gradual arrangement of our small Planet: I felt, and tried to obviate. Even *then* I did not satisfy *myself:* and, most probably, succeeded no better in satisfying others. The simple truth is: I was in error throughout the whole; and nowhere more, than in not having observed the virtually declared fact of the Earth's diurnal revolution round its axis.

philology, be proper to establish what I deem the better version of the passage in question.

The common Translation of the passage is the following.

And God said: Let there be Lights in the Firmament of the Heaven, to divide the Day from the Night: and let them be for signs and for seasons and for days and for years. And let them be for Lights in the Firmament of the Heaven, to give light upon the Earth. And it was so. And God made two great Lights: the greater Light, to rule the Day; and the lesser Light, to rule the Night. He made the Stars also. And God set them in the Firmament of the Heaven, to give light upon the Earth, and to rule over the day and over the night, and to divide the light from the darkness. And God saw that it was good. And the Evening and the Morning were the Fourth Day.

The version, which I have proposed instead of it, runs thus.

And God said: Let the Lights in the Expanse of the Heavens be to divide between the Day and between the Night. And let them be for signs and for seasons and for days and for years. And let them, in the Expanse of the Heavens, be for Lights to give light upon the Earth. And it was so. Thus God appointed the two great Lights: the greater Light, to rule the Day; and the lesser Light, to rule the Night and the Stars. And, in the Expanse of the Heavens, God ordained them, to give light upon the Earth, and to rule in the day and in the night, and to divide between light and between darkness.

And God saw that it was good. And the Evening was, and the Morning was, the Fourth Day.

The effective difference between the two versions is this.

(1.) The version, put forth by our Translators, of which no doubt the Original is grammatically *capable*, gives the impression (which clearly was *their own* view of the sense), that the work of the Fourth Demiurgic Day consisted in the CREATION of all the various Lights or Luminaries of the Heavens: the CREATION, that is to say, of the Sun; the CREATION, of the Moon: and the CREATION, of the Stars: so that, *anterior* to the Fourth Day, none of the numerous Spheres had any existence.

(2.) My own version, on the contrary, exhibits them: as ALREADY IN EXISTENCE, when God began, not to *create*, but to *form*, our present Earth out of the Substance of the Chaotic Wreck of a former Earth; and as only, on the Fourth Day, being ORDAINED or APPOINTED to discharge various necessary functions relative to our Earth, as *then* and *still* constituted.

2. The two hebrew verbs, which run in our common Translation *made* and *set*, and which thus, by the force of that Translation, are constrained to import the *then* CREATION of the Luminaries, bear no such sense *of necessity*: they are equally used to express APPOINT and ORDAIN.

With respect to the first of them, it is not, in the Original Hebrew, the word which is employed to denote CREATION proper: and the Jewish Commentators, such, for instance, as Aben-Ezra and the great Maimonides, and the Author of the Book of Cosri,

are laudably careful to mark the distinction[1]. The word is used with much the same variety of application as our English word *make:* and, in the scriptural account of Jeroboam's unhallowed consecrations, it occurs precisely in the sense which I suppose it to bear in the passage now under consideration. That King is said to have MADE *Priests of the lowest of the people who were not of the sons of Levi*[2]. Here, indisputably, the word is used, not in the sense of *creatively making them out of previously non-existent matter*, but only in that of *appointing them to the Office of the Priesthood.*

So, with respect to the second of them, its literal translation is simply *he gave:* and its sense is, not that God *then* set the Heavenly Bodies in the Expanse (as they appear to us to be set) with the implication that they were not there *before*, but purely that he *gave* or *ordained* them to give light upon the Earth now in the course of its formation[3].

3. A parallel remark obviously applies to the introductory version, propounded by our Translators:

[1] Maimon. Moreh Nevochim. par. ii. c. 13. Liber Cosri. par. i. § 91. Aben-Ezra apud Hottinger. Hist. Creat. quæst. viii. The passages are given at length in my Origin of Pagan Idolatry, book i. chap. 2. § XII.

[2] 1 Kings xii. 31. See also 2 Chron. xiii. 9. I may remark, that the very same word, in direct connexion with the Moon, occurs in Psalm civ. 19: and here, instead of rendering it *He made* in the sense of *creation*, our translators rightly give its proper sense by rendering it *He appointed.* The word occurs again in Psalm cxxxvi. 7: which verse, with the following one, is even verbally parallel with Gen. i. 16. Here, our Translators render it *made:* they ought to have rendered it *appointed.*

[3] In this sense, the original hebrew word frequently occurs. See, for instance, Gen. xv. 10. xxx. 40. xli. 41. Probably in the way of an Hebraism, the corresponding greek word is used precisely in the same sense, both by the LXX. and by St. Paul. See 2 Chron. ii. 11. Isaiah lv. 4. Jerem. xxix. 26. Ephes. i. 22. iv. 11. In all these places, the Greek stands as a literal translation of the Hebrew.

Let there be Lights in the Firmament of the Heaven. Such a version insinuates, that the Lights did not previously *exist:* but the place, so translated, may just as properly be rendered ; *Let the Lights in the Expanse of the Heavens be to divide between the day and between the night.* The Luminaries, *now* appointed to their various offices touching this Earth in its renovated state, already *existed*, though, by reason of the thick fog, they were not *visible* until the Fourth Day[1].

4. That the Luminaries of Heaven previously existed, is, in fact, demonstrated by the fossil discoveries of Modern Geology.

The petrified remains of extinct animals shew, that those animals, while living, had *eyes*. But, without *Light*, eyes would have been useless. There-

[1] I may here additionally observe, that the first verse of the second chapter of Genesis has been rendered by our Translators under the same prejudication of the sense, as that which characterises their Version of the passage that describes the Work of the Fourth Day.

THUS *the Heavens and the Earth were finished, and all the Host of them.*

By the use of the word THUS, the sentence is *exclusively* referred to the Cosmogony of the Six Days; and thence, by a plainly involved implication, the Host of Heaven is exhibited as having been *finished* or *created* on the Fourth Day: whereas it really relates, *partly* to the Six Days' Work, and *partly* to the Primeval Creation of the Substance of the Heavens and the Substance of the Earth briefly propounded in the first verse of the first chapter.

The Hebrew runs: AND *there were finished the Heavens and the Earth, and all the Host of them.*

The Greek of the LXX. runs the same: ΚΑΙ *συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ, καὶ πᾶς ὁ κόσμος αὐτῶν.*

Thus the true reference is to the *whole* of the first chapter: that is, to the first verse which enunciates the *Creation* of Substance, as well as to the subsequently detailed Work of the Six Days which exhibits six successive acts of *Formation.* The *restored* Earth of the Mosaic Cosmogony seems to have been the *latest* operation.

fore the Earth, in its condition before it was reduced to the Chaotic State of Darkness which preceded the Work of the Six Days, must have had the Light of the Sun precisely as we have it now: and, consequently, the Sun itself, with the other Luminaries, must have existed prior to the commencement of the very First of the Six Days.

Most probably, these monsters had all perished in the course of the various mundane changes, successively operating toward the intended ultimate Perfection of the Earth. But, if Light *existed* in the course of the imperfect Progress of Preparation, we may be reasonably sure, that it would not have *ceased* to exist when Imperfection had terminated in Perfection: a Perfection, from which our Globe, for whatever reason, was, as to its whole surface, subsequently resolved into a Chaos, and plunged into utter Darkness.

5. It will be observed, that, in this argument, I assume the Existence of a State of Mundane Perfection, *prior* to the Chaos from which the Work of the Six Days commences, and therefore, *a fortiori*, also *prior* to that subsequent State of Mundane Perfection when God pronounced the Renovated Earth to be *very good*.

The assumption is based upon apparently well-ascertained Geological Phenomena.

As Moses describes the Chaos which immediately preceded our present Formation, it must have been a *worse* condition of things than several of those States which anteriorly witnessed the gambols of various now extinct and fossilised monsters. Hence, unless the justice of the present assumption be ad-

mitted, there will have been a sudden *Retrogression* in excellence, when the next stage of the process should have been *Perfection*. But such a *Retrogression* is forbidden by the geologically ascertained FACT of a *Progress in the way of Improvement*. In other words, the Existence of the Chaos, specified at the beginning of Genesis, REQUIRES the *prior* Existence of a State of Mundane Perfection.

WHY that Mundane Perfection, when accomplished, *became*, retrogressively, a Darkened Chaos, is another question. Its solution will be attempted hereafter[1].

[1] See below, sect. iii. chap. 8. § I.

CHAPTER III.

THE SORTING OF PROPHECY, A NECESSARY PRELIMINARY TO THE ADDUCTION OF THE DIRECT TESTIMONY OF SCRIPTURE TO THE LOCALITY OF MAN'S FUTURE HEAVEN.

However *fair* inductive reasoning may be, we can have no absolute *certainty* except so far as we may derive information from SCRIPTURE itself.

But, before we can justly deduce any *certain* conclusions from those parts of SCRIPTURE which treat of the future destinies of our Globe whether organic or inorganic, we must, as Lord Bacon speaks, *sort* the prophecies, which may seem to speak of those destinies, under their proper Classes: for, *without* such an introductory process, we may haply allege as *proof*, what, in truth, is *no proof*.

Such a *sorting* is the more necessary and important, because it bears immediately upon a question, which of late has been very much agitated. I mean the question: *Whether the Second Advent of Christ, to judge the quick and the dead, will occur*, BEFORE *or* AFTER, *that Period of Blessedness upon this unchanged Earth, which many of the ancient Prophets*

announce, and which St. John in the Apocalypse limits to the term of a Thousand Years. This question is so directly involved in my Present Inquiry, that, until it be settled, the Inquiry cannot safely proceed.

I. The case is the following.

There are numerous prophecies, bearing a close phraseological resemblance to each other, which, at the first blush, might be thought to fix the Second Advent of Christ to a point immediately before the Millennium.

Of these, the most striking are the parallel and indisputably synchronical predictions, which severally occur in the seventh chapter of Daniel and in the nineteenth chapter of the Revelation.

The first of them clearly speaks of an Advent of Christ *anterior* to a blissful period: when there should be given him dominion and glory and a kingdom, that all peoples and languages should serve him; and when the kingdom and dominion and the greatness of the kingdom UNDER THE WHOLE HEAVEN should be given to the People of the Saints of the Most High[1].

The second of them at once confirms and explains the first: for it announces an Advent of Christ, in order to destroy the very same irreclaimable Faction Secular and Ecclesiastical, and then to introduce the reign of our Lord and his Saints UPON EARTH during a limited term of a Thousand years[2].

Now, if the Advent thus doubly predicted be what the Church has always understood by the

[1] Dan. vii. 14, 27.

[2] Rev. xix. 11—21. xx. 1—4.

Second Advent, namely, the Advent of Christ in the Last Day to judge all the assembled multitudes of Mankind both quick and dead: it is manifest, that the Second Advent must occur *before* that period of blessedness upon the unchanged Earth, which Daniel foretells, and which St. John limits to the term of a Millennium.

In this sense, accordingly, the Premillennialists understand those two allied prophecies: and, assuming them to be the Chronological Key to all other prophecies which speak of an Advent of Christ, they at once pronounce, as a matter indisputable (endeavouring, the while, by various collateral arguments, to support their opinion); that the Second Advent of Christ, to judge both the quick and the dead, will occur BEFORE the commencement of the Thousand Years, not AFTER their expiration.

The settlement, therefore, of this question, so far as it can be settled, is necessary, before I can proceed, with any measure of security, to prosecute the inquiry, which forms the subject of my present undertaking.

II. Our modern Premillennialists seem to work upon a sort of STANDING ASSUMPTION, or at least an ASSUMPTION so far as may suit their own particular views: that, *Whenever a future Coming of Christ is foretold, it must needs always be that Coming which we mean by the Second Advent.*

But the untenability of this Assumption will promptly appear, if we notice prophecies of a *Coming of Christ* or a *Coming of the Lord*, which the EVENT has shewn to be no predictions of the Second Advent, but purely predictions of a figur-

ative Coming to judge and punish wicked Nations in this world.

Thus the Destruction of Jerusalem and the Dissolution of the Hebrew Polity by the Romans is repeatedly, by our Lord himself, either announced or alluded to under the phraseological aspect of his Coming.

As the lightning, that lighteneth out of the one part under heaven, shineth unto the other part under heaven: so shall also the Son of Man be IN HIS DAY.—*As it was in the days of Noah, and as it was in the days of Lot;—even thus shall it be* IN THE DAY WHEN THE SON OF MAN IS REVEALED.—*And they answered, and said unto him: Where, Lord? And he said unto them: Wheresoever the body is, thither will the eagles be gathered together*[1].

Verily I say unto you: Ye shall not have gone over the cities of Israel, TILL THE SON OF MAN BE COME[2].

For THE SON OF MAN SHALL COME *in the glory of his Father with his Angels.—Verily I say unto you: There be some standing here, which shall not taste of death,* TILL THEY SEE THE SON OF MAN COMING IN HIS KINGDOM[3].

He said unto them: Verily I say unto you, that there be some of them that stand here, which shall

[1] Luke xvii. 24—37. [2] Matt. x. 23.

[3] Matt. xvi. 28. Whitby, I think, justly rejects the opinions of those who would refer this *Coming* to the Transfiguration: though, except quite in an ultimate and secondary sense, according to what Lord Bacon, I believe, calls the *Germinant Sense of Prophecy*, I cannot, with him, refer it to the Real Second Coming at the Day of Universal Judgment. According to the more correct opinion of Abp. Sumner, Scott, and

not taste of death TILL THEY HAVE SEEN THE KINGDOM OF GOD COME WITH POWER[4].

Jesus saith unto him: If I will that he tarry TILL I COME, *what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die. Yet Jesus did not say unto him, He shall not die: but, If I will that he tarry* TILL I COME, *what is that to thee*[5]*?*

Such phraseology is by no means peculiar to the predictions of Christ: it was equally familiar to the ancient Hebrew Prophets.

Thus, in a prophecy, which, from the context, seems doubly to refer, to the Destruction of Jerusalem by the Romans, and to the Destruction of the Antichristian Armament immediately before the Inauguration of the Millennium, Isaiah declares:

Doddridge, its primary, not to say exclusive, reference, must, in agreement with the annexed chronological limitation to the life-time of some there present, be to the Judgment of Jerusalem.

[4] Mark ix. 1.

[5] John xxi. 22, 23. The disciples evidently supposed our Lord to have spoken of the Final Universal Judgment in the Day of his Second Coming. Hence, they, naturally enough, understood his words as equivalent to a promise, that *John should not die.* But the Apostle himself accurately distinguishes, between what Christ *really said,* and what the brethren *fancied him to have meant.* St. John lived to see the Figurative Coming of Christ to destroy Jerusalem and to dissolve the Jewish Polity by the hands of his agents the Romans: and I much incline to believe, that, in consequence of his thus practically learning the true sense of our Lord's words, he was led to draw the distinction which he has recorded. This supposition involves the fact, that he wrote his Gospel *subsequently* to the destruction of Jerusalem and when he was now at so advanced an age as to *feel* the incorrectness of the conclusion drawn by the brethren. Accordingly, though some have argued that he wrote his Gospel *before* the Destruction of Jerusalem; the testimony of the Early Church is, that he wrote it, either in the isle of Patmos, or at Ephesus, after his return from Patmos: *when he was ninety years old,* says Epiphanius; *when he was a hundred years old,* says Chrysostom. See Whitby's Preface to the Gospel of St. John, p. 433.

Behold YOUR GOD WILL COME *with vengeance; even God, with a recompense*[1].

Thus also, if the Judicial Visitation of Egypt is to be announced, the same prophet figuratively expresses it as A COMING OF THE LORD. *The burden of Egypt. Behold,* THE LORD RIDETH UPON A SWIFT CLOUD, AND SHALL COME *into Egypt: and the idols of Egypt shall be moved* AT HIS PRESENCE[2].

Thus, again, Isaiah uses still the same imagery, if the Desolation of Babylon be the subject of the prophecy. *The burden of Babylon.—I have commanded my sanctified ones: I have called also my mighty ones for mine anger.—A tumultuous noise of the kingdoms of nations gathered together!* THE LORD OF HOSTS MUSTERETH THE HOST OF THE BATTLE. *They* COME *from a far country, from the end of heaven, even* THE LORD AND THE WEAPONS OF HIS INDIGNATION, *to destroy the whole land. Howl ye, for* THE DAY OF THE LORD IS AT HAND: *it shall* COME, *as a Destruction from the Almighty*[3].

Thus also Joel, when announcing a fearful judgment under the imagery of an Army of Locusts, uses the same figure of a COMING or PRESENCE of the Lord himself. *Alas for* THE DAY! *For* THE DAY OF THE LORD *is at hand: and, as a Destruction from the Almighty, shall it come.*—THE DAY OF THE LORD COMETH, *for it is nigh at hand.—And* THE LORD SHALL UTTER HIS VOICE *before his army*[4].

III. From such instances it is plain, that a *Coming of Christ* or a *Coming of the ord* does, by

[1] Isaiah xxxv. 4. [2] Isaiah xix. 1. [3] Isaiah xiii. 1—6.
[4] Joel i. 15. ii. 1, 11.

no means, of necessity, import what we mean by the Second Advent.

But these and the like instances do more: they furnish us with the true *Rationalè* of this mysticising language of Prophecy.

Every *Figure* or *Image* presupposes a *Reality*. The *one* could not exist without the existence of the *other:* for, from the *Reality*, the *Figure* or *Image* is borrowed.

On this Principle rests the so frequent employment of the phrase, *The Lord's Coming*, in a purely figurative or typical sense.

Every Destructive Judgment, executed upon a Wicked Nation or upon an Apostate Community or upon an Impious Confederacy, is a Figure or Image or Type of the Final Day of Judgment. Whence, consequently, the Execution of such Judgment, by whatever subordinate agency effected, is harmoniously described as a *Coming of God* or a *Coming of Christ*. For according to the plain requisition of consistent analogy, if the Real Day of Universal Judgment be typified and imaged by every Destructive National Judgment: the Real Second Advent of Christ to judge the quick and the dead, at the Final Dissolution of the present Terrestrial System, must needs be similarly typified and imaged by a parallel Advent of Christ to inflict the merited punishment of excision, in the Course of this present World, upon any irreclaimable Nation or Community[5].

[5] See my Sacred Calendar of Prophecy, book i. chap. 1. § I. 13. book ii. chap. 1. § II. 1, 2.

I may here fitly subjoin a necessary result from this principle, which

This, I may remark, is the broad general statement of the *Principle* itself: for, in the abstract, a Temporal Judgment upon a Wicked Nation, even

I had previously neglected to point out: and this I do the rather, because a want of attention to it has led our premillennialising friends to bring forward a very inconclusive argument in support of their speculation.

The argument runs thus.

In the prophecy of St. Peter, the Present Earth and the Present Heaven, after they have been destroyed by a Conflagration which the necessity of their System requires them to pronounce *partial* and not *universal*, are said to be succeeded by a New Earth and a New Heaven. 2 Peter iii. 10—13.

But, in two successive prophecies of Isaiah, the Creation of a New Earth and a New Heaven is announced, as following, in one at least of the prophecies, a great Judgment characterised by Flames of Fire. Isaiah lxv. 17—25. lxvi. 15—22.

Now St. Peter, by the expression *According to his promise*, plainly refers us to the same phraseology in the two prophecies of Isaiah.

But, in those two prophecies, the Creation of the New Earth and the New Heaven is manifestly and confessedly premillennial.

Therefore, the Creation of the New Earth and the New Heaven in St. Peter's prophecy, and the Conflagration which precedes it, must be premillennial also.

Thus runs the argument. The invalidity of thus reasoning from a general expression of St. Peter will be noticed hereafter in its proper place. See below, sect. iii. chap. 4. § II. 2 Note. At present, I am concerned only with the unavoidable result of a well-established Principle.

The Principle is, as I have stated it in the text: that the Imagery of the Literal Day of Judgment is borrowed to describe any Temporal Judgment of Excision inflicted upon a Wicked Nation or Community whether Secular or Ecclesiastical.

From this Principle, the unavoidable result is: that, since a New Earth and a New Heaven are said to follow the *literal* fleeing away of the Present Earth and the Present Heaven at the *literal* Day of Universal Judgment, consistency requires; that the introduction of a New and Better Polity, after the Judicial Destruction of a Prior and Corrupt Polity, should be analogously represented by the Creation of a New Earth and a New Heaven.

To distinguish a Creation literal from a Creation figurative is no very difficult matter. When a New Earth and a New Heaven succeed the *Final* Day of Judgment and the *Final* Conflagration of our Entire Planet, as in the respective prophecies of St. John and St. Peter (Rev. xx. 11—15. xxi. 1. 2 Peter iii. 10—13): then, plainly, it must be

if the predicted Coming of the Lord to effect it were a *literal* Manifestation of him instead of the whole being *purely figurative*, would not the less, on *that* account, be an Image or Type of the Real Second Coming in the Day of the Universal Judgment. The Figure would be no less a Figure, even if there were a *literal* Manifestation.

IV. Here, for the practical purpose of expository application to events, the question will naturally be asked: How are we to distinguish any given predicted Coming of Christ, which a Commentator may, in his good pleasure, pronounce, to *be not* the Real Second Coming of Christ, at the end of the world, to judge the quick and the dead; from any other *equally* predicted Coming, which the same or a different Commentator, *equally* according to his good pleasure, may pronounce to *be* the Real Second Coming of Christ to Universal Judgment at the Last Day?

With respect to this matter, when the sense has been determined by the *event*, as in the case of Christ's prophecies announcing his Coming for the Penal Judgment of Jerusalem, we then have no difficulty: for the true import of the predicted

literal succeeding *literal*. But, when a New Earth and a New Heaven succeed the figurative Judgment of a Wicked Polity, and are themselves succeeded by matters transacted in this our present World, as in the two prophecies of Isaiah (Isaiah lxv. 17—25. lxvi. 15—24): then, no less plainly, it must be *figurative* succeeding *figurative*.

Had the Premillennialists attended to this necessary *Rationalè* of the Figurative Language of Scripture as it respects the images borrowed from the Final Day of Judgment and its Final Concomitants and Adjuncts, they would never, I think, have framed a very inconclusive argument upon a misinterpretation of St. Peter's phrase, *According to his promise*.

Coming cannot be mistaken. But still the question recurs: How are we *antecedently* to determine, whether a yet unaccomplished prophecy of an Advent of Christ refers only to a temporary Advent, whether *literal* or *figurative*, to execute Judgment *in* this present World; or whether it refers to that Second Advent of Christ, when, at the *end* of this present World, he shall come in his glory to judge both the quick and the dead? Is there, in short, any tangible Rule, by which we may securely answer this important Question?

I think there is: and this Rule must now be clearly laid down, that it may be employed for the *sorting* of the prophecies before us.

The prophecies, which announce any still future Advent of Christ, arrange themselves into two Classes: those, which *must* respect the Proper Advent of Christ to judge the quick and the dead at the *end* of the present World; and those, which *may* possibly respect only some temporary Advent to execute a temporal Judgment in the *course* of this present World.

Now, for the distinguishing of these two Classes from each other, I should say: that prophecies, which respect the Proper Second Advent, may be known by the characters of FINALITY and INDIVIDUALITY; while those, which respect only a temporary Advent, whether in circumstantials it be *literal* or *figurative* (which the event alone can *positively* determine), may be known by the characters of NON-FINALITY and NATIONALITY. In brief, the two Classes may be distinguished from

each other by their diversity both in CHRONOLOGY and in CIRCUMSTANTIALITY.

Hence, in the practical application of this Rule, we may safely pronounce: that, whenever, in point of CHRONOLOGY, a predicted Advent is NON-FINAL, but is said to be succeeded by *other* events in this present World, it cannot be what we always understand by the Proper Second Advent; because that is FINAL, and is thence succeeded by *no* events, of which this present World as now organised is the stage.

And, conversely, we may again safely pronounce: that, whenever a predicted Advent is, in point of CHRONOLOGY, described as FINAL, so as to be followed by no events in our present World, it must be the Proper Second Advent, and cannot be any such Advent as that which is to execute Judgment upon Jerusalem or Egypt or Babylon; because every Advent of that description is characterised by NON-FINALITY.

With this clue of CHRONOLOGY in our hand, if we next bring the two Classes to the test of CIRCUMSTANCE, we shall invariably find, as we might indeed anticipate, that here likewise they stand broadly distinguished from each other.

In point of CIRCUMSTANTIALITY, the *objects* of those predictions, which belong to the Second Class, are invariably NATIONS or COMMUNITIES as opposed to INDIVIDUALS: and therefore such predictions cannot relate to the Proper Second Advent.

While, conversely, still in point of CIRCUMSTANTIALITY, the *objects* of those predictions, which belong

to the First Class, are invariably INDIVIDUALS as opposed to NATIONS or COMMUNITIES: and therefore such predictions must relate to the Proper Second Advent.

The reason of this difference is that *Rationalè* of figured Prophecy, which I noticed above.

Bodies Corporate or Collective whether Secular or Ecclesiastical, that is to say, NATIONS and COMMUNITIES *as such*, can only be judged in this World: because, in the next World, they will have no national or communal existence. Hence, various pious INDIVIDUALS may suffer in the temporal Judgment of a wicked NATION or COMMUNITY. But, in the Final Day of Universal Judgment at what we mean by the second Advent of Christ, all these inevitable irregularities will be rectified. For *that* Judgment will respect, not NATIONS or COMMUNITIES then no longer existing, but simply the INDIVIDUALS into whom they will have been resolved: and these INDIVIDUALS will severally receive their own particular sentence, according as they have been the servants or the enemies of God.

Thus, for the practical *sorting* of Prophecy, we may safely, I think, lay down the two following Canons.

Those predictions, which, CIRCUMSTANTIALLY, connect an Advent of Christ with the temporal Judgment of NATIONS or COMMUNITIES; and which, CHRONOLOGICALLY, do not describe it as FINAL, but represent it, either directly or indirectly, as being followed by events in the present and as yet unchanged Earth: are to be understood, as announcing only a temporary Advent; whether, in point of fact,

such Advent be purely figurative; or whether it be a literal, though brief, manifestation of Christ.

And, on the contrary, those predictions, which CIRCUMSTANTIALLY, connect a predicted Advent with the eternal Judgment of INDIVIDUALS; and which, CHRONOLOGICALLY, exhibit that Judgment as FINAL, so as to be succeeded by no events in this present and as yet unchanged Earth: are to be understood, as announcing what we mean when we speak of the Second Advent of Christ as the Last Day[1].

V. These Canons having been laid down, we may now proceed to *sort*, into two Classes, some of the most striking of the prophecies, which respectively speak, of the Proper Second Advent of Christ at some undefined time AFTER the expiration of the Thousand Years, and of a Temporary Advent of Christ, whether literal or figurative (as the *event* must determine), immediately BEFORE the commencement of the Thousand Years and at the close of those fated Three Times and a Half which are the defined limit of the Dominance of the great Roman Apostasy.

1. I shall, in this process of *sorting*, begin with specifying some of the prophecies, which, from their characteristics, may be arranged under what I have called the *First Class:* namely, the Class which comprehends prophecies announcing the true Second Advent of Christ, at the breaking up of the present physical arrangement of our Planet by the predicted

[1] Thus most correctly, if we are to take SCRIPTURE for our guide instead of any unlicensed vagaries of our own, speaks our Church in the Collect for Advent Sunday. *In* THE LAST DAY, *when he* SHALL COME AGAIN *in his glorious majesty to* JUDGE BOTH THE QUICK AND DEAD, *we may rise to the life immortal.*

Universal Deluge of Fire, and INDEFINITELY SUBSEQUENT to the expiration of the Thousand Years.

These are: the two immediately and even verbally connected prophecies, in the twenty-fifth chapter of St. Matthew, and in the twentieth chapter of the Apocalypse[1]; the allied and certainly synchronical prophecy in the third chapter of the Second Epistle of St. Peter, which announces the Final Destruction of our Earth as now arranged by an Universal Deluge of Fire, as it had been previously destroyed in its former arrangement by an Universal Deluge of Water[2]; and the two additional prophecies, in the fourth chapter of the First Epistle to the Thessalonians, and in the first chapter of the Second Epistle to the Thessalonians, the two conjointly, though severally, describing the Final Judgment both of the Holy and of the Unholy[3].

In all these predictions, to which others might be added, CIRCUMSTANTIALLY, the Judgment is that of INDIVIDUALS, and, CHRONOLOGICALLY, it is the FINAL Judgment, after which nothing occurs upon our Earth as now constituted. THEREFORE, they all announce the true Second Advent of Christ: which, in the specially guiding chronological prophecy at the latter part of the twentieth chapter of the Apocalypse, is distinctly placed, not BEFORE the Thousand Years, but indefinitely AFTER their expiration[4].

[1] Matt. xxv. 31—46. Rev. xx. 11—15. [2] 2 Peter iii. 5—13.
[3] 1 Thess. iv. 13—18. 2 Thess. i. 6—10.
[4] This clear prophecy of the true Second Advent, when the God-Man will come from heaven (whence he had shortly before rained down fire upon the last Antichristian Confederacy) and visibly take his seat upon the great white throne; and when *all* the dead, both small and great,

2. I shall next specify some of the prophecies, which, similarly from their characteristics, must be arranged under what I have called the *Second Class:* namely, the Class, which comprehends prophecies announcing only a temporary Advent of Christ, whether literal or figurative, PREVIOUS to the commencement of the Thousand Years, and therefore LONG BEFORE the Breaking up of the present Constitution of our Earth at the time of the Proper Second Advent of Christ.

These are the parallel and plainly synchronising prophecies contained in the seventh and eleventh and twelfth chapters of Daniel[5]; in the nineteenth chapter of the Apocalypse[6]; in the sixty-sixth chapter of Isaiah[7]; in the second chapter of the Second Epistle to the Thessalonians[8]; and in the twelfth and thirteenth and fourteenth chapters of Zechariah[9].

In all of these predictions, CIRCUMSTANTIALLY, the Judgment is that of NATIONS or COMMUNITIES: and, CHRONOLOGICALLY, it is a NON-FINAL Judg-

whether buried in the earth or overwhelmed by the sea, will come forth, and stand, at this *Universal* Judgment, before the God-Man: this clear prophecy indisputably shows, that the two resurrections, the one of the martyrs and saints at the commencement of the Thousand Years, the other of the rest of the dead at the expiration of that period, must alike be purely figurative. For, if *all* rise again and stand before the throne of Christ to be judged, *chronologically subsequent* to the two previously announced resurrections: it is manifest, that, on the supposition of those two prior resurrections being *literal*, none would be left to rise for the General Judgment as announced in the latter part of the twentieth chapter. In other words, on the Scheme of literalising the two prior resurrections adopted by the Premillennialists, the Final Universal Judgment would be completely anticipated.

[5] Dan. vii. 9—14, 26, 27. xi. 45. xii. 1.
[6] Rev. xix. 11—21.
[7] Isaiah lxvi. 15—24.
[8] 2 Thess. ii. 3—10.
[9] Zechar. xii. xiii. xiv.

ment; for it is a Judgment succeeded by matters which occur on this Earth prior to its Ultimate Destruction by an Universal Fiery Deluge. THEREFORE, they all announce only a temporary Advent whether literal or figurative, as contradistinguished from the Proper Second Advent of Christ at the End of the World to judge both the individual quick and the individual dead[1].

VI. To the Canons which I have laid down an objection may be raised, which it is fit that I should notice.

The supposed objection would run thus.

[1] In noticing an indisputably predicted Coming of Christ at the close of the 1260 years and immediately before the commencement of the 1000 years, I have purposely used the phraseology of doubt as to its nature and character: for, though in duration it will be only *temporary*, nothing but the event can positively determine, whether it will be a *literal* Coming or a *figurative* Coming. The prediction of Zechariah is so peculiarly circumstantial as regards, not only *locality in a broad sense*, but absolute *minuteness of locality in a generally specified region*, that it is difficult to understand his language in any other sense than that of *strictly literal*.

Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And HIS FEET SHALL STAND IN THAT DAY UPON THE MOUNT OF OLIVES *which is before Jerusalem on the East.* Zechar. xiv. 3, 4.

If we understand this remarkable passage *literally*, it will account for another very peculiar expression in the course of the same prophecy. The now restored Jews (for their Restoration is always described as synchronising with the destruction of the Antichristian Powers at the close of the 1260 years) are said to LOOK *upon him whom they have pierced.* Zechar. xii. 10. To this expression an eminent degree of force will be given, if we understand *literally* what is said of *the Lord's feet standing upon the Mount of Olives.* But, if Zechariah's declaration be understood *literally*, it will necessitate a *literal* interpretation also of the indisputably synchronising prophecies of Daniel and Isaiah and St. Paul and St. John. In short, the prediction of Zechariah seems to be a key to all the other synchronising predictions: for, *independently*, they are all *capable* of a *figurative* interpretation: but it is not easy to understand the language of Zechariah otherwise than *literally*.

The Penal Judgment of a Wicked Nation or Community is not, of any abstract necessity, incompatible with the true idea of the Second Advent of Christ to judge the quick and the dead at the end of the World: for, should a Wicked Nation or Community be THEN *in existence, it would certainly* THEN *experience a Penal Destruction.*

No doubt, in the Day of the real Second Advent, a Wicked Nation or Community *may* be in existence, just as well as a Religious Nation or Community.

But this is not precisely the point.

The question was: *Whether* NATIONS *or* COMMUNITIES *could be judged and punished,* IN THEIR CORPORATE CAPACITY, *during the grand Asssize of Christ, in the Day of his real Second Advent at the end of the World.*

Such a question, from the very nature of things, has been answered in the negative.

A Wicked Nation and a Religious Nation may alike *subsist* in their national capacity to the *very moment* of the real Second Advent. But, at *that moment* ALL Nations and ALL Communities, whether holy or unholy, will cease to exist *as* Nations and *as* Communities: for they will all equally be resolved into their component Individuals; which Individuals will ALL be severally judged in their character of Individuals, without any respect being had to the particular Nation of which they had been citizens.

Accordingly, as we find no one instance specified of a Nation or Community being judged *as such* in the Day of the real Second Advent: so we are

expressly taught, that the last great Antichristian Confederacy of Gog and Magog will be judicially destroyed by fire from God out of heaven, BEFORE the God-Man, in the Day of his real Second Advent, will descend from heaven, and take his seat upon the great white throne, to judge, not Nations or Communities, but all the assembled Individuals of the Human Race[1].

This alone is sufficient to refute the opinion of the Premillennialists, that the Community, represented by the Man of Sin or the Little Roman Horn of Daniel or the False Prophet of the Apocalypse (for they very rightly identify them), will be judged and penally destroyed, at the great Assize of the real Second Advent: which Second Advent they would place IMMEDIATELY BEFORE the commencement of the thousand years. In the very nature of things, the Community in question can have no existence during that Assize: it will have been resolved into Individuals: and, therefore, it will be incapable of being *then* judged and condemned *as* a Community. Such judgment and condemnation, like the judgment and condemnation of Jerusalem and Egypt and Babylon, can only take place during a temporary Advent of Christ: because Nations and Communities *can* only be judged and condemned, *as such*, in the course of this present World.

VII. Nevertheless, there is so much speciousness in the reasoning, by which, from the contextual case of the Man of Sin, the Premillennialists would establish their system, that I should not act fairly if I

[1] Rev. xx. 8—15, and compare Matt. xxv. 31—46.

did not give it a full consideration: and *that* all the rather, because, in truth, it is the *only* argument of any even decent value, which I have ever seen them produce.[2]

Their argument runs thus:

Since the Second Advent is CONFESSEDLY *foretold in the two prophecies of* 1 *Thessal. iv.* 15, *and* 2 *Thessal. i.* 10; *and since an Advent is likewise foretold in yet a third prophecy, contained in the eighth verse of the second chapter of the* SAME *Second Epistle to the Thessalonians: the contextual connection of these three several prophecies requires, that they should* ALL *be understood as speaking of* ONE *and the* SAME *Advent. But the Advent in the third prophecy, the object of which is the judgment and Destruction of the Man of Sin, who is* CONFESSED *to be identical with the Little Roman Horn in Daniel and with the False Prophet in the Apocalypse, is thence, of plain necessity,* ACKNOWLEDGED

[2] The line of argument, which I have here followed, differs considerably, though it has the same object, from that employed by Mr. Brown in his first-rate Work, entitled *Christ's Second Coming: will it be premillennial?* Johnstone and Hunter, 26, Paternoster-row, London. This masterly Performance I deem final on the question: nevertheless, the ground on which we both agree, may be strengthened, at least, by every independent collateral argument.

I may here likewise mention another Work of considerable merit and research, by a layman, who writes himself *Clemens*. It is entitled: *The Spiritual Reign: an Essay on the Coming of our Lord Jesus Christ.* Hatchard, 187, Piccadilly.

Both these gentlemen I have to thank for copies of their respective Publications.

Mr. Brown will, I dare say, agree with me in welcoming such Laics as Clemens and the Duke of Manchester, the one on the one side and the other on the other, to take a part in the present discussion. The Theological Exertions of Laymen will never be deprecated by any sober Cleric of at least a Protestant Church.

to precede the Millennium. Therefore, the Advent in the first and second prophecies, with which the Advent in the third prophecy is, from the context, maintained to be IDENTICAL, *must needs precede the Millennium also.*

The whole force of this favourite argument of the Premillennialists obviously lies in the alleged *identity*, of the *Advent to destroy the Man of Sin*, and the *Advent announced in the two earlier prophecies to judge the righteous and the unrighteous.* Hence, if the *identity* be disproved, the argument is inconclusive.

Now the first demur to the alleged identity lies in the circumstance, that the three prophecies are not all *homogeneous.* The first and second are marked by a perfect *homogeneity :* for they alike treat of the Judgment of INDIVIDUALS, either holy or unholy. But this third is *not homogeneous* with its two predecessors: for it treats of the Judgment of a COMMUNITY. Therefore, it cannot justly be placed in the same category as the two earlier prophecies: so that we immediately detect a manifest flaw in the plea of *identity.*

But we may yet again demur on another ground.

From the reception of some *forged* letter, purporting to be St. Paul's own and to have been written at his dictation by an amanuensis, the Thessalonians, before the receipt of the *genuine* Second Epistle, which might be known to be *really* his by his accrediting salutation written with his own hand[1]: the Thessalonians, I say, had imagined,

[1] Compare 2 Thess. ii. 2, with 2 Thess. iii. 17.

that they were on *the very eve* of the Day of Christ, the *emphatical* Day of Christ, or the Day of the Second Advent in order to the Universal Judgment of Mankind at the end of our present Mundane System. This error, respecting the *time* of the true Second Advent of our Lord Jesus Christ, which had not a little shaken and troubled them, the Apostle corrects by an intimation: that, so far from the Second Advent being *close at hand*, a very *long period* must previously elapse; which *long period* would be occupied, *first* by the occurrence of a great Apostasy from the Faith, *next* by the Consequent Rise and Daring Impiety of the Man of Sin characteristically distinguished like the traitor-apostle Judas by the title of the *Son of Perdition*, and *then* by the impostor's gradually Wasting away through the Spirit of the Lord's Mouth, *until* his Ultimate Judicial Destruction through a Bright Manifestation of the Presence or Coming of Christ. The whole of this long process must obviously be a work of time: so that the Thessalonians had no reason to believe that the proper Day of Christ was at hand.

Such being the case, since the real Second Advent to judge INDIVIDUALLY both all the quick and all the dead, as contradistinguished from any typical Advent for the temporal judgment of a NATION or COMMUNITY (under which category the judgment of the Apostatic Man of Sin, or the False Prophet must evidently be placed), is not to occur until ALL these several matters from *first* to *last* shall have been accomplished; and since the Judicial Destruction of the Man of Sin or the Little Roman Horn or the False Prophet, which is the *last* of the several

matters foretold in St. Paul's prophecy, is acknowledged, both by Premillenialists and by Postmillennialists, to occur IMMEDIATELY BEFORE the commencement of the Thousand Years: it follows, that the real Second Advent, being thus POSTERIOR to the Lord's Coming for the purpose of destroying the Man of Sin or the Little Roman Horn or the False Prophet; which Destruction is the *chronologically latest* event in the long career of the Apostatic Monster, so graphically set forth by the Apostle to convince the Thessalonians that the Day of Christ could not be *at hand;* cannot be identical with the Coming, which, by Daniel and St. John, is described as PRECEDING the Millennium, and therefore cannot be *itself* PREMILLENNIAL.

Against this construction, which places the WHOLE career of the Man of Sin, from his earliest revelation to his final destruction, BEFORE the arrival of *the Day of Christ;* which is the chronological notation given by St. Paul: against this construction, which includes in the prophetic career of the Man of Sin his destruction no less than his revelation, viewing the WHOLE as *one* indivisible period: against it, I say, the *verbal* context will doubtless be urged by the Premillennialists.

The PARUSIA, or Coming of the Lord to Judgment, they will say, is first announced in the prophecy contained in 1 Thess. iv. 15. This PARUSIA is retrospectively referred to, in 2 Thess. ii. 1, immediately before the delivering of the prophecy of the Man of Sin. And then, finally, we are told, in 2 Thess. ii. 8, that the Man of Sin will be destroyed by the PARUSIA of the Lord. The identity, there-

fore, of the word employed, shews: that the *same* coming of the Lord is spoken of in all the three places. Whence it follows: that, since the Coming to destroy the Man of Sin is confessedly *premillennial*, the Coming to judge both the quick and the dead, whatever objection may be made to the want of homogeneity in the two cases, or, in other words, the real Second Advent must be *premillennial* also.

The allegation is specious: but, for more reasons than one, it will not bear the test of a severe examination.

Where the word PARUSIA is employed, as in 1 Thess. iv. 15, to indicate a Coming to judge all INDIVIDUALS: there, indisputably, it must indicate the real Second Advent to judge severally the INDIVIDUALS of all Mankind. But, where the same word PARUSIA is employed, as in 2 Thess. ii. 8, to indicate a Coming to judge, not INDIVIDUALS in the Final Day of Judgment at the real Second Advent, but a SACERDOTAL COMMUNITY by a temporal sentence of destruction in this World: there, no less indisputably, it cannot indicate the Ultimate Judgment of INDIVIDUALS in the Day of the real Second Advent[1].

[1] The propriety of such a distinction is confirmed by St. Paul's use of the same word PARUSIA in another place. He tells us, that, with respect to the Resurrection from the Dead, Christ, who has already risen, is the First-Fruit: and next, in the Day of the Full Harvest, shall rise those, who are Christ's in his PARUSIA. But where, chronologically, does the Apostle place this PARUSIA or Coming? THEN, saith he, *is the* END, *when he shall deliver up the Kingdom to God, even the Father.* But what kingdom can that be? The kingdom under the whole Heaven, I suppose, announced by Daniel, and afterward again foretold by St. John as a Millennian Kingdom upon Earth. The PARUSIA, therefore, in the Day of the Universal Resurrection of Individuals, when Christ shall come a second time and deliver up the Kingdom to his Father that God

With this conclusion, the *really* proper verbal context exactly accords. The Premillennialists seem to overlook the circumstance: that, in the *immediate* verbal context of the prophecy of the Man of Sin, there is a plainly studied antithesis, between the PARUSIA of the Lord, and the PARUSIA of the Lawless One; as any one may see, who will compare 2 Thess. ii. 8, with 2 Thess. ii. 9. Hence, this *immediate* and *incontrovertible* verbal context requires, that the two antithetical PARUSIÆ of the Lord and of the Man of Sin should, to such an extent as is possible, be homogeneous. Now the PARUSIA of the Man of Sin is anything rather than homogeneous with the PARUSIA of Christ in the Day of his real Second Advent to judge the congregated INDIVIDUALS of all Mankind. But the PARUSIA of the Man of Sin, as an historically *past* event, is closely homogeneous with the PARUSIA of Christ, as a predicted *future* event, temporally to judge and destroy the SACERDOTAL COMMUNITY, represented by that Lawless One, immediately before the inauguration of the Millennium. For the PARUSIA of the Man of Sin was marked by those destructive wars and those great political convulsions, which overthrew the Western Empire, and which thus removed out of the way the Restraining Power that letted. And, in a similar manner, Prophecy announces, that the PARUSIA of Christ to destroy the Man of Sin, at the close of the long period of 1260 years and immediately before the commencement of

may be all in all, is, according to St. Paul, not BEFORE the Reign of a Thousand Years upon Earth, but emphatically at the END. See 1 Cor. xv. 23, 24.

the Millennium, will be marked by those fearful wars and great political convulsions which Daniel emphatically describes as *a time of trouble such as never was since there was a nation.*

Finally, the construction is made necessary by the very drift of St. Paul's correction of the error into which the Thessalonians had fallen.

They imagined, that the Day of Christ, or the Day of the Second Advent to Judge both the quick and the dead, was *close at hand.*

No, says St. Paul; it is NOT *close at hand.* A *long period,* as contradistinguished from an imagined *nearness at hand,* must first run out.

Now, if, as is commonly done, the Apostle's chronological limitation be confined simply to the PARUSIA or Coming or Revelation of the Man of Sin: *this* would afford no proof, that a *long time* must elapse before the occurrence of the Second Advent. For, *abstractedly,* the predicted Man of Sin *might* be revealed, and *might* play his part, and *might* be destroyed by a PARUSIA of Christ, all within the limits of even the then existing generation. In truth, if we receive any one of the interpretations of Grotius or Hammond or Le Clerc or Whitby or Wetstein, all this, *concretely,* actually *did* occur, within a *very short time* after the prophecy was delivered. But St. Paul's avowed object is to do away with the false idea, that the Day of Christ was then *at hand.* In other words, his object was to shew: that the prophecy of the Man of Sin, instead of occupying only a *short period,* would spread over a *very long period.* Therefore, the limitation, instead of being confined to the

mere PARUSIA of the Man of Sin, must needs respect his whole career from first to last, including at one extremity his Revelation and at the other extremity his Judicial Destruction: and *that*, under the aspect of his career being a *very long one*.

Thus, if I mistake not, this prophecy, instead of being invincibly demonstrative of Premillennialism, is absolutely fatal to it[1].

[1] It may be proper to remark, that my former solution of the contextual difficulty attendant upon the prophecy of the Man of Sin, as it stood in my *Sacred Calendar of Prophecy*, is here replaced by what I believe to be the true one.

I. A correspondent has suggested another solution.

Like myself, he justly rejects altogether the unscriptural Premillennial Theory: but, at the same time, he thinks, that the verbal context requires the identification of the PARUSIA of Christ in the Day of the real Second Advent, as mentioned in 1 Thess. iv. 15, with the PARUSIA of Christ to destroy the Man of Sin, as mentioned in 2 Thess. ii. 8.

Now such a construction of the verbal context plainly fixes the Judicial Destruction of the Man of Sin to the Day of the real Second Advent, which my correspondent fully admits to be *postmillennial:* while yet this Judicial Destruction of the Man of Sin, as identified with the Little Roman Horn and the False Prophet, is positively declared to be *premillennial.*

How, then, does my correspondent manage this contradiction?

He contends: that, although the Man of Sin may be *formally* destroyed *before* the Millennium, his *spirit* may survive in the evil mingled with the good through the whole period of the Millennium; and, at length, may reappear, formally and tangibly, *after* the Millennium, as a conspicuous member of the last Antichristian Confederacy of Gog and Magog. Thus his Judicial Destruction may really and completely take place at the PARUSIA of Christ in the Day of the true Second Advent. In confirmation of this arrangement, he alleges the two no doubt *figurative* resurrections, which, in Rev. xx., are made to precede the *literal* Universal Resurrection at the Day of Final Judgment. If the resurrection of the martyrs and saints, he argues, at the commencement of the Millennium, denotes the extensive appearance of men animated by the same spirit; and if the resurrection of the rest of the dead, at the end of the Millennium, be the parallel appearance of men animated by the long seemingly extinct spirit of hostility to Christ and his people: there

VIII. The predictions of the Second Class usher in a remarkable intervening period, between the Overthrow of the great Antichristian Confederacy at the close of the Three Times and a Half, and the Dissolution of our present Terrestrial System at the time of the real Second Advent and the proper Day of Judgment.

1. This intervening period, or rather, to speak more correctly, that first portion of it which is limited to a Thousand Years, is described, in highly symbolical language, as exhibiting a very glorious triumph of holiness over unholiness: a triumph so extensive in its influence, that the relative proportion of good to evil should be reversed from what it now is.

But, still, the predicted Reign of Christ through his Saints, during the first portion of the intervening period, is only a Reign upon this *present* Earth, *anterior* to its destined Final Conflagration. No

is no incongruity in supposing a similar revival of the Man of Sin to be destroyed at the PARUSIA of Christ in the Day of his real Second Advent.

II. There is some plausibility in this speculation: but I doubt its solidity.

1. In the first place, not a hint is anywhere given of two Destructions of the Man of Sin: the one, premillennial; the other, postmillennial.

2. In the second place, if, as his theory seems to require, the Final Destruction of the Man of Sin will synchronise with the Destruction of the mighty Armies of the last Antichristian Confederacy: it will, in that case, occur, not *at*, but *before*, the PARUSIA of the God-Man when he comes from heaven to take his judicial seat on the great white throne.

3. And, in the third place, if there be any weight in my preceding distinction, between the Judgment of INDIVIDUALS, and the Judgment of NATIONS or COMMUNITIES: the Judicial Destruction of the COMMUNITY represented by the Man of Sin *cannot*, in the very nature of things, take place in the Final Day of Judgment at the real Second Coming of the Lord; because, *then*, all NATIONS and COMMUNITIES will have been resolved into their component INDIVIDUALS.

doubt, as Daniel describes the matter, the everlasting Triumphant Dominion of Christ and his Saints will then *commence*, and, while in its progress, shall never be *overthrown utterly:* but yet, we learn from the more full account of the Millennian Period given by St. John, it will experience a *decline* and an *attack* and an *interruption* at the close of the Thousand Years; for it will not be *totally* exempted from the malignant efforts of the unholy, until the Lord shall appear in the Day of his real Second Advent to execute Judgment upon every individual of Mankind.

The Reign of the Saints, upon this Earth, subsequent to the expiration of the Three Times and a Half, whatever precise ideas we may form of that Reign (with which I am not, at present, concerned), is a Reign, during which the bad do not absolutely cease to exist, but during which they are completely subdued and kept under by the immense numerical preponderance of the good.

This position is fully established by what is told us, respecting the events which will occur at the close of the Thousand Years.

However it is to be accounted for, and by whatever instrumental means it will be effected, the evil, long impatient at the dominant prevalence of righteousness, though long, through policy, avoiding to give open expression to their discontent, will, finally, under the immediate permitted influence of Satan, form themselves into a great and very general Confederacy, the affiliated members of which are compared numerically to the sands of the sea: and, by lawless brute might, will so prevail over the dimi-

nished society of the good (fearfully diminished it might seem, by almost unaccountable apostasy, after the pattern of the antediluvian Sethites), as to drive them into some very limited district styled by St. John the *Parembolè*, and there to compass them about, apparently so reduced in numbers as to be confined partly within its circuit and partly within the walls of even a single town denominated the *Beloved City*. In this distress, they are delivered by the immediate interposition of God, who rains down fire from heaven and thus instantly destroys the mighty Confederacy of their enemies.

As this Confederacy is organised out of the four quarters of the Earth precisely at the end of the Thousand Years when Satan is loosed to deceive the Nations, and as the rest of the dead are also said not to live again until the same Thousand Years shall have expired: I think it clear, from the indisputable synchronism, that the formation of the Confederacy is no other than the Resurrection of the Rest of the Dead; which is thus shewn to be a figurative resurrection, and which thence draws after it the necessary conclusion that the Resurrection of the Martyrs and Confessors at the commencement of the Thousand Years is homogeneously a figurative resurrection also[1].

[1] Since there will be death, and consequently sin, during the Millennium (for death, which is the punishment of sin, is not said to cease, until the present Earth and Atmospheric Heaven shall have been succeeded by a new Heaven and a new Earth: Rev. xxi. 1, 4.), the binding of Satan, I apprehend, does not intimate, that there will be no *individual* temptation though probably much restrained, but that Satan will be coerced from going forth to deceive the *nations* until the Thousand Years shall have been fulfilled. He will then be loosed for the special purpose of deceiving the *nations* in their national capacity; as he was wont to

2. There is something very impressive in the whole account of the intervening period, as jointly given by Daniel and St. John: particularly, when that account is collated with the statement of Isaiah respecting the same period.

The Earth having now, during the Thousand Years, become the Seat of the Triumphant Dominion of the Saints, we may reasonably conclude: that, pursuant to God's scheme of Gradual Amelioration, it will *itself* be very greatly improved, both in its faculties of productiveness and in its qualities of climate, though without any such breaking up of its organic constitution as might *sensibly* and (as it were) *tangibly* meet the observation.

Along with this still further removal of the CURSE pronounced upon the Antediluvian Earth, we may justly connect, as indeed Prophecy teaches

do, from age to age, anterior to the commencement of the Thousand Years. The result speedily appears. As he succeeded, by deceiving the *nations*, in the organising of a great Antichristian Confederacy, toward the conclusion of the 1260 Years and before the commencement of the Thousand Years: so again, by similarly deceiving the *nations*, he will succeed in the organising of another great Antichristian Confederacy, at the conclusion of the same Thousand Years when he shall have been loosed from his prison. In each case, throughout, NATION stands ideally opposed to INDIVIDUAL. Neither of the great NATIONAL CONFEDERATIONS will be judicially destroyed by the real Second Advent of Christ and in the Day of the Universal Judgment; for *that* respects INDIVIDUALS exclusively: but they will alike be judicially destroyed, the one by a temporary Advent of Christ *before* the Millennium, the other by the sending down of fire out of heaven from the God-Man *after* the Millennium. There are strong reasons to believe, that the *mode* of their judicial destruction will, in each case, be the same: namely, through the action of volcanic fire, accompanied, as usual, by fearful earthquakes. I think also, that the *locality* will be the same: namely, the volcanic region between Jerusalem and the Dead Sea. Compare Isaiah lxvi. 15, 16. Dan. vii. 10. xi. 45. Joel iii. 16. Zechar. xiv. 4, 5. Rev. xix. 19, 20. xx. 8—10.

us to do, a proportionate increase of the BLESSING pronounced upon Noah and his Family.

Accordingly, in speaking of the Millennian Period when the converted and restored Israelites shall again nationally inhabit Jerusalem in security and plenty under the benign influence of a *figurative* New Creation of the Heavens and the Earth, Isaiah clearly predicts, not indeed *an abolition of death* which will only take place after the *literal* New Creation of the Heavens and the Earth, but a *very considerable extension of the life of Man:* so considerable, that, as in the case of the Antediluvians, if, by reason of some flagrant iniquity, an individual sinner should be penally cut off at the age of even a hundred years, he would, in familiar parlance, be said to have *prematurely* died, while yet, comparatively, he was a mere child[1].

IX. Through the whole term, then, of the Thousand Years, evil will be *mingled* with good, the simulatively holy with the truly holy: and at the close of it, evil, in a fearful degree, will even *predominate* over good.

1. When the predicted Thousand Years shall have have expired, Satan, who, during the whole period, had been bound and confined, in order that he should deceive the nations no more until the Thousand Years shall be fulfilled, will be loosed from his chain, and will go forth to deceive the nations which are in the four quarters of the globe.

His malignant activity will be successful: the *apostasy* will be awfully extensive: and another

[1] Isaiah lxv. 17—25.

Antichristian Confederacy will be formed, apparently resembling, in its mad impiety, that earlier Confederation, which had been destroyed at the close of the Three Times and a Half and immediately previous to the commencement of the Thousand Years.

How long the thus kindled war will continue; and, therefore, *how far* it will extend into the chronologically undefined period, which succeeds the period of the Millennium; and, again, *what term* will elapse, between the destruction of the last Antichristian Confederacy by fire from God out of heaven, and the descent of the God-Man to take his seat upon his judicial throne in the Day of his Second Advent to judge both the quick and the dead: we are not distinctly informed[1]. Thus, agreeably to our Lord's declaration, no one, save God alone, will know the precise Day of his Coming.

As for the banded hosts of the impious and the infidels, they will probably scoff at the very idea of such a Day: and, treating the history of those long past events as a mere politically contrived fable,

[1] I have thought it not unlikely, that the period of 1335 mystical days, mentioned by Daniel as a period to the commencement of which it would be a blessedness to arrive, comprehends St. John's 1000 years of blessedness with 335 years following them. In that case, the 335 years would commence at the expiration of the 1000 years, and would thus synchronise with the war and catastrophè of Gog and Magog in Rev. xx. 7—10. But, how long a time will elapse between this catastrophè and the true Second Advent, that is to say, between Rev. xx. 7—10, and Rev. xx. 11—15, is not stated. If the Gog and Magog of Ezekiel be the same as the Gog and Magog of St. John, it would seem, that some considerable time would elapse after the overthrow by fire, ere the undefined hour of the true Second Advent would arrive. See Ezek. xxxix. 1—16. The whole of this, however, is purely conjectural.

will tauntingly ask, like some modern unbelievers, *Where is the promise of his Coming; for, since the Fathers fell asleep, all things continue as they were from the beginning of the Creation*[2]*?* Something like this seems to be more than insinuated in our Lord's significant question: *When the Son of Man Cometh, shall he find Faith upon the Earth?* But, in the midst of their anticipations of triumph, and when, in an undefined course of gradually successful warfare, they shall at length have surrounded the Camp of the Saints and shut them up within the walls of the Beloved City: sudden vengeance will descend upon the apostate armaments, and fire from God out of heaven will consume them.

2. Some unspecified time after this catastrophè, attended as it will be by the final casting of the

[2] The probability of the use of such language by the last scoffers will be considerably increased, if the true position of the real Second Advent be postmillennial and not premillennial. It is easy to conceive, that the recorded overthrow of the Roman Antichristian Confederacy, which we have much reason to believe will be partly through volcanic agency, might be confidently ascribed, by the Infidel Faction of Gog and Magog, to mere physical causes: but, if the real Second Advent be premillennial, such Infidelity will not be very readily accounted for. In truth, Premillennialism, from first to last, is an impracticable paradox. To me, I must own, it is a perfect marvel, how any careful Scripturist can place the true Second Advent, to judge both the quick and the dead in the Day of the Universal Resurrection, *before* the Millennium; when the prophecy, contained in Rev. xx. 11—15, and circumstantially identified with our Lord's own prophecy in Matt. xxv. 31—46, so unambiguously places it, not only *after* the Millennium, but *after* events which themselves are *after* the Millennium. It is clearly made the LAST event of our present Earth. The Judge takes his seat on the white throne: heaven and earth flee away before his face: the Universal Resurrection and Judgment occur: and then we have a New Heaven and a New Earth, for the first Heaven and the first Earth were passed away. How any chronological arrangement of successive events can be more clear and explicit, I am unable to comprehend.

Devil into the Lake of Fire whither the Wild-Beast and the False-Prophet had already, after an earlier catastrophè, been conveyed, will occur the Final Dissolution of our Globe by the agency of the Universal Deluge of Fire predicted by St. Peter: for, to this Ultimate Dissolution, the whole previous detail must be viewed, as the necessary introduction.

In the Day of the True Second Advent, a whole generation of human beings, holy and unholy, will be simultaneously alive. The holy will be delivered: the unholy will be overwhelmed by an Universal Deluge of Fire, resembling, but upon an immensely larger scale, that, which destroyed the Cities of the Plain, and which will then have also destroyed successively the two great Antichristian Confederacies previous to the Millennium and subsequent to the Millennium[1].

[1] 2 Peter iii. 7—12. Rev. xix. 20. xx. 9, 10. The apocalyptic allusion to fiery volcanic agency is rendered more evident by the circumstance, that the Region between the two Seas, and the Glorious Holy Mountain, and Jerusalem or the Beloved City, is, in Prophecy, distinctly marked out as the stage, where the two successive Antichristian Confederacies are alike to be destroyed by fire and earthquake. Compare Dan. xi. 45. Isaiah lxvi. 13—20. Zechar. xiv. 1—5, with Rev. xix. 11—20. xx. 8—10.

Further light seems to be thrown upon these matters by a comparison of two remarkable prophecies of St. John and St. Peter.

St. John specifies the badge of the great National Antichrist to be *a* DENIAL *of the Father and the Son:* that is, either Atheism which is a *direct* DENIAL of God himself, or Infidel Deism which is a *virtual* DENIAL of the Father through an *explicit* DENIAL of the Son. 1 John ii. 22, 23.

St. Peter, correspondently, assigns the same badge to the Collective Members of the Antichristian Confederacy: whom he represents, as *even* DENYING *the Lord that bought them.* 2 Peter ii. 1.

Thus clearly is the same great Antichrist or the same great Antichristian Confederacy pointed out, through the same distinguishing badge, both by St. John and by St. Peter.

We have now reached the LAST event in the unrolling the Volume of the Apocalypse, which respects our Earth as now constituted: and that LAST event, is, of plain necessity, the LAST great Change to which our Earth will be subjected; a Change synchronising with the proper Second Advent and with the Universal Judgment of INDIVIDUALS, which the prophet of the Revelation consistently places, not *before*, but *after*, the Thousand Years.

Now, as I have stated above, the Region between the Dead Sea and the Levant, and specially Jerusalem or the Glorious Holy Mountain or the Beloved City, is prophetically marked out as the stage, where each of the two Antichristian Confederacies, premillennian and postmillennian, is destined to Perish.

But, in exact harmony with the supposition of volcanic agency in the immediate neighbourhood of the Asphaltite Lake, St. Peter, after generally announcing a League of Impious Infidels, who should even DENY the Lord that bought them, and who thence should bring upon themselves swift destruction, pointedly remarks: that God turned the cities of Sodom and Gomorrha into ashes, and, by thus condemning them with an overthrow, made them an ENSAMPLE (*ὑπόδειγμα*) unto those that afterward should live ungodly. 2 Peter ii. 6.

Here, if I mistake not, by one of those nice links which subtilly connect prophecy with prophecy, he pretty plainly intimates: that the DENIERS of the Lord who bought them would be finally cut off by the same local volcanic agency as that which destroyed the Cities of the Plain.

CHAPTER IV.

THE DIRECT TESTIMONY OF SCRIPTURE TO THE LOCALITY OF MAN'S FUTURE HEAVEN.

I MAY proceed, with some reasonable prospect of security, to adduce those direct testimonies of SCRIPTURE, which point out the Locality of the Future Heaven appointed for the Redeemed and Blessed of the Human Race.

I. It has been stated, that the LAST event, in the unrolling of the strictly Chronological Volume of the Apocalypse, must, of plain necessity, be the LAST great change to which our Earth will be subjected.

Hence the passage, which describes the Change, must obviously be one of those which require our special notice in the SCRIPTURAL PROSECUTION of the present Inquiry. We shall find it toward the close of the Apocalypse.

When the Thousand Years are expired, Satan shall be loosed out of his prison: and he shall go out to deceive the NATIONS *which are in the four quarters of the Earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the Sea.*

And they went up on the breadth of the Earth; and compassed the Camp of the Saints about and the Beloved City: and fire came down from God out of Heaven: and it devoured them.

And the Devil, that deceived them, was cast into the Lake of Fire and Brimstone, where the Wild-Beast and the False-Prophet are: and they shall be tormented, day and night, for ever and ever.

And I saw a Great White Throne and Him that sat on it: from whose face, the Earth and the Heaven fled away: and there was found no place for them.

And I saw the Dead, small and great, stand before God: and the Books were opened. And another Book was opened, which is the Book of Life. And the Dead were judged out of those things which were written in the Books, according to their works. And Death and Hades were cast into the Lake of Fire. This is the Second Death. And, whosoever was not found written in the Book of Life, was cast into the Lake of Fire.

And I saw a New Heaven and a New Earth: for the First Heaven and the First Earth were passed away. And there was no more Sea.

And I John saw the Holy City, New Jerusalem, coming down from God out of Heaven, prepared as a bride adorned for her husband. And I heard a great voice out of Heaven, saying: Behold, the Tabernacle of God is with Men: and he will dwell with them: and they shall be his People: and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes: and THERE SHALL BE NO MORE DEATH, *neither sorrow,*

nor crying: neither shall there be any more pain: for the former things are passed away.

And He, that sat upon the throne, said: Behold, I make all things new.

And he said unto me: Write; for these words are faithful and true[1].

1. It must, I think, strike every person who carefully studies this passage: that, at the Final Day of Judgment, the Material Substance of the Earth is not annihilated, so as to make it necessary, that *quite another* and *far distant* Abode should be prepared for the reception of Christ's Beatified People.

No doubt, it is said: that the Earth and the Heaven, by which latter is evidently meant our Terrestrial Atmosphere, fled away from the face of Him who sat on the Great White Throne; and that *Place was not found for them*[2]. But this language, as we find from the entire subsequent context, relates only to the dissolution of their component parts as they exist combinedly *at present:* and the agent of this dissolution, as we learn from the concurring voice of Prophecy, will be the fierce and universally penetrating Element of Fire. Through its fearful instrumental action, the particles of the Earth and the Atmosphere will flee away or be dissipated: so that, by this mighty fusion, place shall not be found for them after the mode of their present existence.

They are, however, to be recombined in a new and different form; one striking peculiarity of which is, that there will be no more Sea. This circum-

[1] Rev. xx. 7—15. xxi. 1—5. [2] Gr. *τόπος οὐχ εὑρέθη αὐτοῖς.*

stance alone, even independently of the probable enlargement of the Renovated Planet's diameter, would fully triple the habitable surface of our Globe.

I saw, says the Apostle, *a* NEW HEAVEN *and a* NEW EARTH: *for the* FIRST HEAVEN *and the* FIRST EARTH *were passed away; and there was no more Sea.*

According to the laws of just composition, the First Heaven and the First Earth, and the New Heaven and the New Earth which succeed them, must, by the necessity of their collocation, be homogeneous: that is to say, if the latter be merely figurative, then the former must be merely figurative also; and, conversely, if the former be strictly literal, then the latter must be strictly literal also[3]. Now,

[3] The adduction of such sayings as, *Let the dead bury their dead*, does not at all affect the justice of the Law of Homogeneity: for the very point of an epigrammatic or proverbial saying consists in the designed violation of this Law. No person can mistake the import of our Saviour's apothegm: and we all feel, how flat the admonition would have run, and how completely the epigrammatical pungency would have been lost, if it had drily stated, that those, who were senselessly devoted to the perishing goods of this world, were the fittest persons to be careful that their dead relatives should have a handsome funeral.

There is much importance in the due working of the Law of Homogeneity: and nowhere is it more important than as it concerns the predicted National Restoration of Israel, which, in the present day, has been more than once, very unscripturally (I think), controverted.

After a noble prophecy of the First Advent of Christ and the Conversion of the Gentiles, Isaiah goes on to announce: that, in that day or when the Gospel had been widely received by the Gentiles, *the Lord would set to his hand* AGAIN THE SECOND TIME *to recover the Remnant of his People which shall be left, from Assyria and from Egypt and from Pathros and from Cush and from Elam and from Shinar and from Hamath and from the Islands of the Sea;* and that *he would set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the Earth.* Isaiah xi. 1—12.

As both the Lowths justly remark, this prediction, which speaks of a

there can be no doubt, that the First Heaven and the First Earth are strictly literal. Therefore, the New Heaven and the New Earth, by which they are succeeded, must be strictly literal also. In truth, the very term *New*, which is relative to *Old*, produces, when in such combination, the necessity of this result: and the point is additionally enforced by the declaration of Him that sat on the Throne; *Behold, I make all things* NEW.

Accordingly, the subsequent context, in the last chapter of the Apocalypse, seems evidently to indicate: that the Renovation of the Earth and its Atmosphere will very much consist in bringing it back, by a new and better organisation of the Original Component Matter, to that Paradisiacal

matter that is to occur after the wide reception of Christianity by the Gentiles, has never yet been fulfilled. Certainly, it could not have been accomplished in the Restoration of Judah from the Babylonian Captivity: for *that* was a Restoration from only one particular country, but this is to be a Restoration from various enumerated countries, so extensive that they are finally summed up as the four corners of the earth. What, then, is to be the *nature* of this Restoration, not only of the dispersed of Judah, but likewise of the outcasts of Israel? It is determined by the declaration, that, in this grand and extensive Restoration, the Lord would set to his hand AGAIN THE SECOND TIME. Here, then, we have a plain reference to an *earlier* restoration: and the Law of Homogeneity requires, that the Second Restoration should be of the *same nature* as the First. It may be disputed, whether the First Restoration was that from Egypt or that from Babylon, though I think it most probable that the Spirit of Prophecy looked forward to the then future Restoration from Babylon. But this matters not to the argument. Whichever of them is meant by the First Restoration, it was a Literal National Restoration. Therefore, by the Law of Homogeneity, the still future Restoration, when the Lord shall set to his hand AGAIN THE SECOND TIME, must be a Literal National Restoration also.

The same Law of Homogeneity operates similarly in the prophecy of Jeremiah, where the *future* Restoration of Israel out of all countries is placed antithetically to their *past* Restoration out of Egypt. Jerem. xxiii. 7, 8.

State, which characterised it ere the Fall of our First Parents had brought upon it a CURSE[1]. This penal CURSE was abated after the Deluge, when a BLESSING was simultaneously pronounced upon Noah and his Family: and apparently, it will still further be very greatly abated during the Millennian Period: but now, in the New Earth, as a necessary preparative for the reception of its beatified and glorified inhabitants, *there shall be* NO MORE CURSE[2].

The retrospective reference in these words is palpable. In the midst of the Holy City, as of old in Paradise, is the Tree of Life: and its leaves are for the healing of the nations. When Man fell and was ejected from Paradise, the Earth was subjected to a CURSE for his sake. But now, in the Renovated Earth, while the Tree of Life is restored, the primeval CURSE is *altogether* removed: and, correspondingly, as the Tabernacle of God will be with Men, and as he will dwell with them; so their pristine immortality will be recovered, and pain and sorrow will be for ever abolished.

God shall wipe away all tears from their eyes: and there shall be NO MORE DEATH, *neither sorrow, nor crying; neither shall there be any more pain.*

Do we ask the reason why? The answer is promptly given: *For the* FORMER THINGS *are passed away.* They have passed away, in order to be succeeded by a NEW STATE OF THINGS.

On the whole, I see not, what, by any just interpretation, can be meant, in the Concluding Portion

[1] As our present Earth was formed out of pre-existent chaotic materials, such also, analogously, will be the formation of the predicted New Earth.
[2] Rev. xxii. 3.

of the Apocalypse; save that, in the Final Catastrophè attendant upon the Day of Judgment, our present Material Earth and Material Atmosphere will not be *annihilated*, but that their constituent particles will be *reorganised* in a better form, so as suitably to become the Material Local Heaven of the Beatified Human Race, when, at the Resurrection, the Spirit shall have been for ever united to the Body: the Body, still material, though now endowed with the same properties as those which appertained to the Glorified Human Body of the Saviour himself.

2. It may be objected, that I am drawing literal inferences from a confessedly symbolical composition.

When the COMPLETE MUNDANE FINALITY of this Closing Portion of the Apocalypse is considered, there cannot, I think, be much weight in such an objection.

Doubtless, there is a mixture of the *Figurative* and the *Symbolical* in the description of the Holy City: for a *literal* town, in the shape of a perfect cube, the length and breadth and height of which are said to be equal, is a plain impossibility. But this mixture of the *Figured* and the *Symbolical* affords no warrant, for denying other parts to be *literal*, or for objecting to *literal* inferences from indisputably *literal* statements.

Such an intermixture pervades, in truth, more or less, the whole of the Apocalypse: and, very little, beyond plain common sense, is necessary to distinguish the *Symbolical* from the *Literal*. We are not bound to maintain, that Books have been

literally kept and will be *literally* opened in the Great Day of Account, in order that we may *thence* be enabled *consistently* to believe in a real Universal Judgment both of the Quick and of the Dead. The production of the Books, as seen by St. John in the vision, may be *literal;* though, in the explanation of the vision, it must indisputably be *figurative:* but the Universal Judgment *itself*, at the close of the present Mundane System, is not the less, on that account, a strict and literal reality[1].

II. In plain matter of fact, however, we are brought to precisely the same conclusion from another Portion of SCRIPTURE, which is altogether literal and wholly unfigured. I allude to the remarkable prediction of St. Peter.

There shall come, in the last days, scoffers, walking after their own lusts, and saying: Where is the promise of his COMING; *for, since the fathers fell asleep, all things continue as they were from the beginning of the creation?*

But this they willingly are ignorant of, that, by the Word of God, the Heavens were of old, and the Earth standing out of the water and in the water: whereby, the World, that then was, being overflowed with water, perished.

The Heavens and the Earth, however, which are

[1] The same remark applies to our Lord's own prophecy of the Day of Judgment at his Literal Second Advent. Because we do not think ourselves bound to believe, that the Just and the Unjust will *literally* appear in the form of sheep and goats, on the right hand and on the left hand of the Judge: we do not, therefore, deem ourselves the less obliged to receive, as an indubitable *literal* truth, the predicted fact, that there *will* be a Final Day of Account, when the Righteous will be for ever separated from the Unrighteous.

now, by the same Word are kept in store, reserved unto fire, against the Day of the Judgment and Perdition of ungodly men.

But, beloved, be not ignorant of this one thing: that one day is, with the Lord, as a thousand years; and a thousand years, as one day. The Lord is not slack concerning his promise, as some men count slackness: but is longsuffering to usward; not willing, that any should perish, but that all should come to repentance.

But the Day of the Lord will come, as a thief in the night: in the which, the Heavens shall pass away with a great noise, and the Elements shall melt with fervent heat. The Earth also, and the Works that are therein, shall be burned up.

Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the Day of God: wherein the Heavens, being on fire, shall be dissolved; and the Elements shall melt with fervent heat!

Nevertheless, we, according to his promise, look for New Heavens and a New Earth, wherein dwelleth righteousness[1].

1. This noble prophecy has always been the *crux* of those speculatists, who would place the proper Second Advent of our Lord *immediately before the commencement* of the apocalyptic Thousand Years, instead of referring it to an indefinite point of time *after the termination* of that period.

It is easy to understand the perplexity, into which such speculatists always have been, and

[1] 2 Peter iii. 3—13.

always must be, thrown by the present prediction: a perplexity, from which there is no secure evasion, save by boldly cutting the Gordian knot, though, I fear, not with the same successful issue as the Macedonian.

If the fearful Conflagration, here predicted, be UNIVERSAL, extending to the ENTIRE Globe of the Earth: then ALL the wicked must have perished in it; and, consequently, NONE will be left to inhabit the New Millennian Earth, when it shall have emerged from the wreck of the burned up Former Earth, save, according to the present theory, the Saints raised from the dead, and those Holy Ones who shall be alive to meet the Lord at his Coming. Such being the case, it is plainly impossible, if the Conflagration shall have been UNIVERSAL, to produce, out of such materials, that last great Confederacy of impious Rebels, which is described as being so multitudinous, as to start up simultaneously in all the four quarters of the Earth and to rival the sand of the sea in number: while, synchronically, the Remnant of the Raised Saints and of those who are Alive at the Lord's Coming is so small, as to be cooped up by the daring apostates (the Lord himself, all the while, reigning *visibly* with his Saints upon Earth) within the narrow limits of the Parembolè and the Beloved City[2].

Now, if, according to the obvious sense of the passage, the predicted Conflagration of the Earth be UNIVERSAL, nothing, I submit, can be more plain than the utter impossibility of establishing the Premillennial Theory. Hence, with the insulated

[2] Rev. xx. 7—9.

exception of Dr. Cumming and Mr. Naugle, who painfully, though in different modes, strive to meet the acknowledged difficulty, all those writers, who maintain this Theory, are compelled to *deny* the UNIVERSALITY of the dissolving Conflagration which forms the subject of St. Peter's prophecy [1].

[1] Dr. Cumming is a professed and implicit follower of Mr. Elliott: but he is unable to digest that gentleman's denial of the UNIVERSALITY of the Conflagration predicted by St. Peter.

I. As a strict Premillennialist, he places, like Mr. Elliott, the Conflagration *before* the Commencement of the Thousand Years: but, unlike him, maintaining that Conflagration to be UNIVERSAL, he is forthwith brought into a two-fold difficulty. He stands pledged, from his own premises, to find a Palestine for the Jews *now* about to be restored: and he stands similarly pledged, from the same premises, to discover Materials for the impious Confederacy of the Nations in all the Four Quarters of the Earth, which is formed simultaneously *after* the Close of the Thousand Years.

1. How, on the admission of an UNIVERSAL Conflagration occurring *before* the Millennium, the Jews are to be restored to Palestine *now* completely burned up and destroyed, he does not inform us: but, with the second difficulty, he ventures, very boldly, to grapple.

2. Being obviously, on *his* Scheme, unable to procure any *Living* Materials for the immensely extensive Confederacy of Gog and Magog, seeing that all the Wicked must have perished in the admitted UNIVERSAL Conflagration, he brings them up from the Abode of the Impious *Dead* with Satan himself in person as their Captain.

The Principle, which he works upon, is that of identifying the *Resurrection of the Rest of the Dead* (Rev. xx. 5) with the *Simultaneous Rising up of the Wicked in the Four Quarters of the Earth* (Rev. xx. 8) to fight against the Saints of God.

In this *identification*, I believe him to be right: but he unfortunately mars all by an exact inversion of the truth. The apocalyptic *Resurrection of the Rest of the Dead*, he makes to be *literal:* whereas, like the first apocalyptic *Resurrection of the Martyrs*, the very identification before us demonstrates it to be *figurative*. Hence the precise converse of Dr. Cumming's Theory is the real truth. The *Confederacy of the Nations in the Four Quarters of the Earth* is, indeed, the *Rest of the Dead* when they are *figuratively* restored to Life: but it is composed of *literal* Living Men who had never tasted Death, not of the Wicked Dead *literally* raised from their graves with Satan at their head.

Now, on the admission of a premillennial UNIVERSAL Conflagration,

Some of these adventurous speculatists, of the age of Mr. Mede, whom I regret to mention as their leader, will allow nothing more than the Northern Hemisphere of the Earth to be burned up and dissolved: while they would bring the mighty Multitude of the Confederated Apostates, whom St. John designates by the name of *Gog and Magog* and whom he expressly declares to be the Nations in *the Four Quarters* of the Earth, *exclusively* from an

which must have destroyed all the Wicked, where is this multitude of *Living* Apostates to be found?

II. Mr. Nangle, whose fervent labours in the cause of Sound Christianity as opposed to the wretched Caricature of it manufactured by the Popish Priesthood are far beyond my praise, attempts to escape the difficulty after a different fashion.

He admits the Conflagration, predicted by St. Peter, to be UNIVERSAL: and is fully sensible, that, under *that* aspect, it cannot be made to synchronise with a *literal* premillennial Second Advent, as the matter is usually laid down by persons who advocate that Theory. Hence, he adopts Mr. Mede's opinion, that the Second Advent is to be viewed, not as a single fact, but as constituting a long period: a period, which, commencing immediately before the Millennium, extends through the whole of it, and reaches to the Final Judgment of both Quick and Dead at the Consummation of All Things.

1. Mr. Nangle, however, should have observed, that this arrangement of Mr. Mede cannot be consistently adopted, unless, *also* with Mr. Mede, St. Peter's Conflagration is placed, along with the *incipient* Second Advent (as these writers view it), *immediately before* the Commencement of the Millennium.

Now, as Mr. Mede rightly judged, the Conflagration *cannot* be placed *before* the Commencement of the Millennium, unless its UNIVERSALITY be *denied:* which UNIVERSALITY Mr. Nangle, no less rightly, *maintains.*

Thus the *maintenance* of UNIVERSALITY is incompatible with the adoption of Mr. Mede's arrangement, which would spread the single fact of the Second Advent over the whole period of the Millennium and also over that additional subsequent period which extends to the Final Consummation of All Things.

2. In fact, no person, I think, can compare together St. Peter's prophecy respecting the Conflagration and St. Paul's prophecy (in 2 Thessal. i. 7—10) respecting the Second Advent, without perceiving that the Second Advent, there predicted, synchronises, at its very commencement, with the UNIVERSAL Mundane Conflagration.

unscathed *Terra Australis Incognita;* which land, of once assumed certain existence, the researches of *modern* Navigation, unless the Insular Continent of Australia be an exception, have failed to discover.

Others, again, finding, I suppose, the geographical untenability of such a speculation touching the Southern Hemisphere, contend: that the Conflagration, foretold by St. Peter, is not a Mundane Conflagration, and therefore will not be UNIVERSAL; but, on the contrary, that it will be exclusively limited to the Roman Empire, viewed as including the Region of Palestine. This Theory, in order to escape the ignominy of being a mere gratuitous assumption, requires the confirmation of an Argument: and, accordingly, an Argument is duly provided. When stated with a brief severity, it runs to the following effect. *In the* SYMBOLICAL *prophecy of the Apocalypse, the Earth is employed to represent the Roman Empire.* THEREFORE, *the Earth must needs be similarly employed to denote the Roman Empire, in the* LITERAL *prophecy of St. Peter*[1].

[1] This, as I understand him, is the argument of Mr. Elliott, which is to convince us, that St. Peter's Conflagration, instead of being UNIVERSAL, is LIMITED to the mystical Roman Earth or the literal Roman Empire. The argument is so extraordinary, that, to avoid the possible charge of misrepresentation, I shall give his own words.

"As to the grand difficulty in the way of this Theory, which has been supposed to arise out of St. Peter's description of the Earth's being burned up before the promised New Heavens and New Earth, I shall only suggest, as others before me: that the Γῆ or *Earth* of the Apostle's Conflagration is by no means certainly the Whole Habitable World, or in fact any other than the ROMAN EARTH." Hor. Apoc. vol. iv. p. 217. 2nd Edit.

Mr. Elliott very scripturally asserts both the future Conversion and the future Restoration of the Jews to the Land of their Fathers, even making the two to be mutually correlative: but, so far as I can find, he refrains, like his general follower Dr. Cumming, from teaching us, how

Such hermeneutic devices, whether of the present age or of the age of Mede, are evidently mere contrivances, concocted for the nonce, to meet what is felt to be an otherwise insurmountable difficulty.

No doubt, they are *necessary*, under one form or

the Jews can possibly be restored to Palestine, when, by *his* account, PALESTINE *itself* will be burned up no less than the Roman Earth.

Here, again, I will give, in all fairness, his own precise words.

"The liquid fire," he tells us, "which will burst forth and engulph the vast Territory of the Papal Babylon, will thence spread even to PALESTINE; every where, as in the case of Sodom, making the very elements to melt with fervent heat." Ibid. p. 225.

If PALESTINE is *itself* to be thus burned up and dissolved and engulphed along with the vast territory of the Papal Babylon or (as he speaks in the context) the ROMAN WORLD: how, we may well ask, can the converted Jews be restored to it?

Mr. Elliott would probably say: that PALESTINE, after this its complete dissolution, will be renovated and new created, so as thus to become a fitting receptacle for the converted Jews.

If we suppose this to be the case, we shall *then* have, not the Promised Land formerly possessed by the Israelites, but an entirely *new* Palestine, which, save peradventure in the geographical particulars of latitude and longitude, will certainly not be identical with *old* Palestine. And, furthermore, what is especially fatal to any such solution, the Israelites are invariably represented in prophecy, as returning, from all the regions through which they have been dispersed, into *the precise Land of their Fathers*, and as actually suffering *there* much tribulation from the armies of Antichrist while besieging and even capturing *Jerusalem*.

There is, indeed, reason to believe, that in this crisis of their fate described as a time of unexampled trouble, the Lord himself will miraculously interfere, and that the Leaguers of the Antichristian Faction will be suddenly destroyed by a volcanic eruption similar, both *locally* and *circumstantially*, to that which overwhelmed Sodom and Gomorrha: but a *partial* event of this description, even if we add to it, what has been reasonably concluded, from Rev. xviii. 9, 10, 18, 21—24, and various other prophecies, corroborated as they are by the volcanic nature of the country itself, an antecedent swallowing up of Rome and perhaps even the whole of southern Italy likewise, will be a very different thing from the *extensive* Conflagration imagined by Mr. Elliott, which, even *limited* as he would gratuitously make it instead of being strictly *universal* as St. Peter describes it, is to engulph the whole Papal Roman Empire, and thence, with the like destructiveness, spread even to

another, to the favoured Hypothesis of a *literal* Premillennian Second Advent: but the question is, how far they will agree with the plain statement of St. Peter. In other words, the question, to be *antecedently* settled, is: *Whether the predicted Conflagration be* PARTIAL *or* UNIVERSAL. This must obviously be done, by a reference to the language of the Apostle himself: which, be it observed, is not figurative or symbolical, but wholly unfigured and prosaically literal.

Now I will venture to say, that any person, who had no adverse Hypothesis to support, would, at once, purely upon reading the statement, pronounce, without the least hesitation, the predicted Conflagration to be, not PARTICULAR and *locally limited*, but UNIVERSAL and *locally co-extensive with the Entire Globe:* he would never dream of gravely asserting, that, according to the natural construction of the Apostle's language, he ought to be understood as meaning to confine it, either to the Northern Hemisphere, or to the Roman Empire.

But, in truth, if words have any meaning, St. Peter himself puts the matter out of all question.

After enumerating the Atmospheric Heaven, the Elements, the Earth, and the Works which are therein, as destined to be burned up, he sums up the whole with an explicit announcement of the UNIVERSALITY of the catastrophè. *Seeing, then, saith he,*

PALESTINE, *every where*, as in the case of Sodom, making the very elements to melt with fervent heat.

No doubt, so far as the Israelites are concerned, the difficulty may be avoided by a bold unscriptural denial of their National Restoration. But no such denial is adventured by Mr. Elliott: so that, in *his* case, the difficulty remains in full force.

that ALL *these things shall be dissolved: what manner of persons ought ye to be in all holy conversation!*

Nor is even this the full amount of his explicitness. He places, in comparative or analogous juxtaposition, the PAST Destruction of our World by a Deluge of Water, and its FUTURE Destruction by a still more fearful Deluge of Fire. Hence, we cannot, consistently, assert the LIMITED PARTICULARITY of the Fiery Deluge, without also asserting the LIMITED PARTICULARITY of the Aqueous Deluge. But, in HOLY WRIT, we are expressly assured, nay repeatedly assured: that the Aqueous Deluge was STRICTLY UNIVERSAL[1]. Therefore, by virtue of a plain parallelism in the Apostle's statement, the Fiery Deluge must be STRICTLY UNIVERSAL also.

Thus, by every variety of form and expression and combination, St. Peter leaves no room for any reasonable doubt of his meaning: and thus, consequently, by this most important prophecy, the notion of the *proper* Second Advent being Premillennial stands confuted, pretty much on the principle of the *Reductio ad absurdum.*

2. Though some may incongruously imagine the *proper* Second Advent to occur BEFORE the commencement of the Thousand Years, while *others* more scripturally place it at the final consummation of the present order of things and at some undefined time known to God alone AFTER the expiration of the Thousand Years: yet ALL believe the *proper* Second Advent of Christ to be involved in the subject of St. Peter's prophecy; inasmuch as that pro-

[1] See Gen. vi. 17. vii. 4, 17—24.

phecy announces the Coming of the Day of the Lord, and graphically describes its awful concomitants.

Now what do we learn, from this perfectly unsymbolical prediction, respecting the destinies of our Earth at the Day of Judgment?

We learn: that the present Earth, with its surrounding Atmosphere, will be completely burned up and dissolved; but that its Component Materials will, in no wise, be annihilated. On the contrary, according to the distinct statement of the prophecy, they will be reorganised in a better form, when they emerge out of the Fiery Deluge which had overwhelmed them. Though, at the Coming of the Day of God, the Atmospheric *Heavens, being on fire, shall be dissolved; and though the Elements shall melt with fervent heat: nevertheless,* saith the Apostle, *we, according to his promise, look for* NEW HEAVENS *and a* NEW EARTH, *wherein dwelleth righteousness*[1].

[1] Mr. Elliott and other Premillennialists build much upon St. Peter's expression: *According to his promise.* 2 Peter iii. 13. See Hor. Apoc. vol. iv. p. 217. 2nd Edit.

The Apostle, say they, through his expression, plainly refers to some older prophecy, in which a *promise* was made of a Creation of New Heavens and a New Earth. Now this older prophecy occurs nowhere save in Isaiah lxv. 17. lxvi. 22. To *that* prophecy, therefore, St. Peter must refer, when he writes: *According to his promise.* But the Creation of the New Heavens and the New Earth, predicted by Isaiah, is described as synchronising with the triumphant Restoration of Israel. Isaiah lxv. 17—25. lxvi. 15—24. Therefore, since *here* we find the *promise* to which St. Peter refers, it will follow: that both the Conflagration which he foretells, and the Creation of the New Heavens and the New Earth which is consequent to it, must *synchronise* with the Restoration of Israel; and, thence, must *precede,* not *succeed,* the Millennium.

This argument has a great show of logical conclusiveness: but it will not stand the test of a close examination.

I. The Conflagration, foretold by St. Peter, is so plainly a *literal* Conflagration, followed by an equally *literal* Creation of New Heavens and

It is not easy *consistently* to say, what this prophetic declaration imports, if it do not set forth the production of a *New Material Earth* and a *New*

a New Earth, that none, I believe, of our premillennialising friends, however they may choose to turn UNIVERSAL into PARTIAL, have ever ventured to pronounce it *figurative*.

If, then, St. Peter refers to the prophecy of Isaiah, the Creation of the New Heavens and the New Earth, *there* predicted, must needs be *literal* also.

But it is clear, that this cannot be: for the prophet, in the same clause, goes on contextually to predict, that the Lord would simultaneously create Jerusalem to be a Rejoicing and her People to be a Joy. Now, *such* a Creation of Jerusalem and her People is clearly *figurative*. Therefore the contextual Creation of the New Heavens and the New Earth must be *figurative* also.

But the Creation of the New Heavens and the New Earth in the *literal* prophecy of St. Peter must inevitably be no less *literal* than the Mundane Conflagration which it succeeds. Therefore, St. Peter, when speaking of a *literal* Creation, cannot refer to a *figurative* Creation.

In other words, unless our Premillennialists will maintain, that, in the prophecy of Isaiah, the joint *Creation of New Heavens and a New Earth and Jerusalem for a Rejoicing and her People for a Joy* is throughout to be understood *literally*, they must plainly disqualify themselves from argumentatively asserting that St. Peter refers to this particular prophecy of Isaiah.

II. It may be asked: To what then *does* St. Peter refer in the expression, *According to his promise?*

My prompt reply is: that, although the bare *phraseology* of the prophecy of Isaiah may perhaps have been present to the mind of the Apostle, he does not specially refer to any *particular* passages of the Hebrew Scriptures, but rather to the GENERAL TENOR of *various* promises, which announce a better state of things when the present shall have passed away.

1. So Dr. Doddridge understands the reference. He sees, that the *literal* and *wholly unpoetical* prophecy of St. Peter can only announce the Final Universal Conflagration of our Earth and its Subsequent Restoration to a Better Form. Hence, in his judgment, St. Peter refers, not to any *particular* place of the ancient prophecies in its strictly *critical* sense, but only "to the TENOR of God's unfailing promise." Comment. in loc.

2. Mr. Scott, likewise, than whom there probably never was a more accomplished textuary, takes pretty much the same view of the question. After discussing the Conflagration of the New Creation predicted by St. Peter and showing them to be alike *literal* and *universal*, he sums up

Material Atmosphere out of the disorganised particles of the *Old Material Earth* and the *Old Material Atmosphere*. The construction of the passage requires, that the *New* should be homogeneous with the *Old*. Therefore, since the *Old* was Material, the *New*, which succeeds it and takes its place, must needs be Material also: for, in truth, it is plainly enough represented, as being formed out of the burned and dissolved substance of the *Old*.

Such a view of the declaration is yet additionally required by the harmony of the context; which, as I have already observed, places, in analogous or comparative juxta-position, the *Deluge of Water* and the *Deluge of Fire*: for this collocation does more than simply establish the UNIVERSALITY of the latter.

A World was destroyed by the Deluge of Water: and a New World, composed of the same Materials, though with such changes in their disposition as the All-Wise Creator deemed essential, succeeded it.

Analogously, therefore, the Present World will be destroyed by a Deluge of Fire: and a New World, composed of the same Materials as our

the matter as follows. "In some Scriptures, as Isaiah lxv. 17—19. lxvi. 19—23. Heb. xii. 26—29, *New Heavens and a New Earth* seem *figuratively* to describe the most prosperous and peaceful days of the Church on Earth. But *here*, 2 Peter iii. 7—14, the State of the Righteous, *after* the Day of Judgment and the Dissolution of the present World, are evidently intended. Comment. in loc.

3. Bp. Lowth similarly understands the New Creation, in the prediction of Isaiah, *figuratively*: for he styles it an IMAGE; and refers to his Ninth Prelection on Hebrew Poetry. But, if it be a *figurative* Creation, St. Peter, in a *literal* prophecy, cannot refer to it.

Present World, though with the requisite organic changes, will be its successor.

If we ask, for what purposes the New Atmosphere and the New Earth will be reconstructed out of the Old Materials, the answer is very plainly given by St. Peter.

We, saith he, *according to his promise, look for New Heavens and a New Earth*, WHEREIN DWELLETH RIGHTEOUSNESS. *Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot and blameless.*

The characteristic of the new organisation is: that, *in it, dwelleth righteousness.* And the Primitive Christians, reasonably looking out for such things *according to God's promise*, are exhorted to be diligent, that, in the Great Day of the Lord, they may be found of him blameless and without spot.

From this, as well as from the statements of Jerome, Augustine, Lactantius, and Cyril of Jerusalem, the obvious conclusion is: that the Primitive Christians collectively, or at least a great majority of them, looked forward, under the teaching and sanction of an Apostle, to the Renovated Material Earth, as the appointed future Heaven of the Saintly Portion of the Human Race, when their Spirits shall have been reunited to their glorified, though still material Bodies.

III. In addition to the two striking and decisive predictions which I have now adduced, there are various passages, both in the OLD and in the NEW TESTAMENT, which, more or less distinctly, seem

to relate to this Final Perfecting of the Earth, as the future Local Heaven of the Redeemed and Saved.

To cite and discuss them all would occupy too much space. I shall satisfy myself, therefore, with noting what is perhaps the most remarkable of them. It occurs in the Epistle to the Romans.

I reckon, says the great Apostle, *that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the Creation*[1] *waiteth for the manifestation of the Sons of God. For the Creation*[2] *was subjected to vanity (not willingly, but on account of him that subjected it) in hope: because the very Creation*[3] *itself shall be delivered, from the bondage of corruption, into the glorious liberty of the Children of God. For we know, that the whole Creation*[4] *groaneth and travaileth in pain together until now: and not only it, but ourselves also which have received the first-fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption of Sons, the redemption of our body*[5].

[1] Gr. κτίσεως. [2] Gr. κτίσις. [3] Gr. κτίσις. [4] Gr. κτίσις.

[5] Rom. viii. 18—23. By those who are fond of Speculation, a curious question might here be raised: *Whether the* CREATION, *spoken of in the present passage, includes the Brute Creation, as well as the Inanimate Material Creation.*

The determination of this question, in the affirmative, would obviously bring out, as its legitimate result, the Existence of Animals, in our future Material Heaven, freed from the sufferings, to which, in consequence of Man's Transgression, they are now subjected.

Some plausible arguments might easily be adduced in favour of such an opinion: but, with our martyred Bishop Ridley, it is best steadfastly to hold the wise protestant principle of advancing no further, than SCRIPTURE *doth, as it were, lead us by the hand.*

1. In this passage, our translators, for what reason I know not, have variously rendered the same greek word by the two different english words *creature* and *creation*.

I conceive, that the word *creation* ought to have been used throughout: and, in its natural and familiar sense, I understand it, as denoting the *Material Frame of our Earthly Planet*.

That this sense is its true sense, is, I think, clear from the circumstance: that the Creation, of which the Apostle speaks, is placed in marked contradistinction to *Ourselves*, the intellectual creatures of God who tenant the Earth.

2. It may be said: that the contradistinction lies, not between the *Earth* and *Men in general*, but between the *General Creation Intellectual as well as Material* and that *Portion only of Men who have the first-fruits of the Spirit*.

This objection is plausible, but, I think, untenable.

The *Creation*, of which St. Paul speaks, is to be delivered from the bondage of corruption, into the glorious liberty of the *Children of God*.

But this marked characteristic *excludes* the unholy and irreclaimable Part of Mankind: for *they*, assuredly, will never be delivered, from the bondage of corruption, into that glorious liberty which is reserved for God's own Children *exclusively*.

Therefore, the *Creation* in question can only be the *Material Creation*, as opposed to the *Moral and Intellectual Creation*.

In a word, by the term *Creation*, as the Apostle

uses it, we are bound to understand the *Earth with its circumambient Atmospheric Heaven.*

3. When speaking of this *Material Creation*, as, through the sin of Man, it *now* exists, St. Paul, I apprehend, by a bold prosopopœia, attributes to it the feelings of an Intelligent Being, who is looking forward to an exchange of a state of suffering for a state of glorious freedom.

In its *present* condition while labouring under the CURSE of God, its earnest expectation waiteth for that manifestation of the Sons of God which will not occur until the Final Day of Judgment. *Now*, it is subjected to vanity. The subjection, however, is not the result of its own free volition: but it is appointed ON ACCOUNT OF *him*, Fallen Man to wit, *who* thus mediately *subjected it by reason of his transgression*[1]. Yet, though the whole *Creation* thus groaneth and travaileth in pain until now, in mournful symphony with *ourselves* while waiting for that filial adoption which stands immediately connected with the Redemption of our Body: still, it is not in *despair*. On the contrary, it is in *hope:* because this very Creation itself, being ultimately freed from the depressing CURSE pronounced upon it by reason of Man's Disobedience, shall be delivered from the bondage of corruption into the glorious liberty of the Children of God[2].

[1] Gr. ΔΙΑ *τὸν ὑποτάξαντα.*

[2] Hieron. Comment. in Matt. xxiv. 35. Oper. vol. vi. p. 54. Comment. in Esai. li. 6. Oper. vol. iv. p. 163. August. de Civit. Dei. lib. xx. c. 14—16. Oper. vol. v. p. 246, 247. Lactant. Instit. lib. vii. § 26. p. 728, 729. Cyril. Hieros. Catech. xv. p. 158, 159. See Preface § III.

On this passage, I have consulted Whitby and Doddridge without

4. The Deliverance, here promised, consists in the Final Dissolution and Reorganisation of our Planet with its Atmosphere, as the *New Heaven and New Earth wherein dwelleth righteousness:* when, agreeably to the sure word of Prophecy,

satisfaction. The view of it, taken by Mr. Scott, is, I think, nearer to the truth. But, of the present Archbishop of Canterbury, Dr. Sumner, it may be said, with a single exception, wherein peradventure he may be right and I may be wrong, *Rem acu tetigit.* See his grace's luminous Comment on the Place in his Practical Exposition of the Epistle to the Romans. The point, wherein we differ, is the *person*, who, according to St. Paul, subjected the Creation to vanity, without any concurrence in will on the part of the Creation itself. The Archbishop, following the common punctuation and constructing *hope* connectedly with *hath subjected*, as the place runs in our English Version, supposes the Subjecter to be GOD: while I, adopting what I cannot but deem the far better punctuation of Griesbach, and thence constructing *hope* connectedly with the earlier *subjected to vanity* and thus throwing the intermediate clause into a parenthesis, suppose the Subjecter to be FALLEN MAN.

The *difference* and its *principle* will be rendered perfectly intelligible, by giving the Original Text; first, according to the punctuation followed by the Archbishop; and, then, according to the punctuation followed by myself.

Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις. κ.τ.λ.

Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη (οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν ὑποτάξαντα) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις. κ.τ.λ.

The view, which I take of this particular point, is strongly confirmed by the force of the preposition διὰ, in the expression διὰ τὸν ὑποτάξαντα. It is said: that the Creation has been subjected to vanity, not from any willingness on its own part, but *on account of* (διὰ) him that subjected it. Now it is not very easy to conceive, how the Creation can have been subjected to vanity *on account of* GOD: but we readily see and understand, how it was so subjected *on account of* MAN; who is thence represented, as being its *real* Subjecter, through his apostasy and disobedience. *By one man*, says the Apostle, *sin entered into the world: and death, by sin.* To this, responds the denunciation of God himself, as recorded by Moses: *Cursed is the ground for thy sake.* As the Earth is cursed *for the sake of* Man, through whom sin and death entered into the world: so, in strict harmony even of expression, the Material Creation is subjected to vanity *on account of* him who subjected it.

there shall be no more CURSE upon the long groaning and long travailing Material Creation[1].

This same Deliverance is no other, than what, in one very remarkable passage, our Lord styles the *Regeneration:* plainly meaning by the word, not the Spiritual New Creation of an individual Christian, but the Material New Creation of this our Earth, henceforth to become our Heaven.

Verily, I say unto you: that ye who have followed me; when, in the REGENERATION, *the Son of Man shall sit upon the Throne of his Glory, ye also shall sit upon twelve thrones, judging the twelve Tribes of Israel*[2].

The *time*, when the Son of Man shall sit upon the Throne of his Glory, is, indisputably, the Day of Final Judgment, when this present Earth, by the action of fire, shall be resolved into its constituent particles. Evidently, therefore, the *Regeneration*, which synchronises with the Judicial Session of the Son of Man and his twelve wonderfully associated Apostles, cannot but be the Physical Regeneration of our burned up and dissolved Planet.

5. It appears to me: that the plain conclusion, from these allied passages, perfectly harmonises with those other passages, which have already appeared in review before us. The very Earth itself, which

[1] 2 Peter iii. 13. Rev. xxii. 3.

[2] Matt. xix. 28. See the original text with Griesbach's punctuation. Archbishop Sumner follows the same punctuation, and understands the word *Regeneration* in this place, as I do. Most justly he deems the *Regeneration*, here spoken of, to be the Renovation or Restoration of all things: and connects it with that New Heaven and New Earth, which shall be when the First Heaven and the First Earth are passed away. Comment. on Matt. xix. 28. Note.

now labours under a mitigated, though not completely removed, CURSE, will be regenerated through the process of a Fiery Baptism: and it will thus be fitted for the Beatific Abode of the Children of God, when the adoptive Redemption of the Body shall have been accomplished in the Judgment-Day of the Resurrection.

CHAPTER V.

THE RAPTURE OF GOD'S PEOPLE, AND THE ORDER OF THE LAST EVENTS, ACCORDING TO SCRIPTURE.

From the Universal Deluge of Water, the Chosen Family of Noah was saved in an Ark, which securely floated on the surface of the boundless Ocean.

In the Universal Deluge of Fire, the hardened and irreclaimable enemies of God will be overwhelmed.

As yet, in the parallel between the two Universal Cataclysms, one very material point is wanting. If Noah and his Family were saved in an Ark: we thence naturally ask; How will the embodied Saints, whether those who are alive at Christ's Second Coming, or those who have been raised from the dust of the grave, escape the Fiery Deluge, which dissolves the Earth and overwhelms the wicked?

Such an inquiry involves the Order of the Last Events, so far as we can ascertain it from SCRIPTURE. The two shall be considered in succession.

I. With respect to the first of them, the Mode in which the embodied Righteous will be preserved from the Universal Deluge of Fire analogously to the preservation of Noah and his Family from the

Universal Deluge of Water, the Lord has been pleased, through the mouth of his Apostle Paul, distinctly to propound it, for the stay and consolation of his people.

If we believe that Jesus died and rose again: even so, them also, which sleep in Jesus, will God bring with him. For this we say unto you, by the Word of the Lord: that we, which are Alive and remain unto the Coming of the Lord, shall not precede them which are Asleep. For the Lord himself shall descend from heaven, with a shout, with the voice of the Prince of the Angels, and with the trumpet of God; and the Dead in Christ shall first rise. Then we, the Living who are left, shall be caught up, together with them, in the clouds, into the air, to a meeting of the Lord. Wherefore, comfort ye one another with these words[1].

From this passage it appears: that, both those who are alive at the Second Coming, and those who have been raised from the dead and rëunited to their bodies, will, at once, be separated from the lost, and escape the horrors of the Fiery Deluge, by being suddenly caught up to meet the Lord in the air. Thus, from a height far above the labouring Planet, they will discern the whole fearful process of Mundane Conflagration and Dissolution. In perfect security, they will hover over the wide stage of desolation: and thus will witness the just judgment of God poured out upon the wicked.

"The Dead in Christ shall rise first, and be rendered incorruptible: even before their brethren, who never died, shall be changed. Immediately after,

[1] 1 Thessal. iv. 14—18.

these will be changed: and their bodies will become immortal and spiritual. Thus will they be suddenly taken up together into the clouds, to meet the Lord in the air; that, being approved as heirs of the kingdom, the whole Company may be his assessors in judgment, and then enter heaven with him triumphantly: and so will they be for ever with the Lord. Wherefore the Apostle exhorted the Thessalonians to comfort each other with these animating topics[1]."

II. The deliverance of the Righteous is one in that Order of Events, by which the Final Day of Retribution is distinguished. It may be useful here to mark out the Succession of those Events, so far as we can ascertain them from the statements of SCRIPTURE.

When, with the exception of the few Saints now beleaguered, by the vast Confederacy of their enemies collected out of all the four quarters of the Earth, in the Camp and the Beloved City, the whole of Mankind, having fearfully apostatised from the once general holiness which characterised the Thousand Years, shall be, either plunged in mere infidel secularity, eating and drinking, marrying and giving in marriage, or else impiously banded together for the purpose of utterly exterminating the Remnant of God's People; when, at the close of the Thousand Years and for some undefined period of time afterward, the World, during the course of the last unhallowed war conducted under the immediate influence of Satan by those lawless anarchs whom St. John collectively denominates *Gog and Magog*, is in this state, a state similar in all respects to its condi-

[1] Scott's Comment. in loc.

tion in the days of Noah, a mixed state of lawless bloodshed and unbridled profligacy, with the Saints of God so reduced in number as to be paralleled to the Family of the Patriarch: when, I say, the World is in this insensate state of defiance to the Majesty of Heaven; then, with a fearful suddenness, the Lord, in the Day of his Second Advent, will, quite unexpectedly, be revealed from heaven with his mighty Angels attendant upon him.

The first effect of this revelation will be the Resurrection of the Dead in Christ, doubtless to the sore alarm and amazement of the wicked in the midst of their infidel security.

The next will be the sudden Abreption of the then Living Saints, along with the Raised Saints, into the air, to meet the Lord: when, in the sight of their enemies, they will be joined to the myriads of attendant Angels. Thus being snatched away from the impending Deluge of penal, yet purifying, Fire; for, as the first Baptism of the Earth was Aqueous, so its second Baptism will be Igneous: they will safely, from their lofty station, behold the whole Process of Mundane Destruction and Renovation.

The immediately succeeding event, therefore, is the Letting loose of a Deluge of Fire upon the Earth and its now *exclusively* guilty Inhabitants: while the Unholy Dead, raised again from their tombs and rëunited for shame and suffering to their sinful bodies, will be finally associated with their then Living Brethren, the heirs and partners of their iniquity[2].

[2] The whole SCRIPTURAL Account of these fearful matters is fatal to the Doctrine of a Purgatory, as it was *originally* started even, and *before*

And now the Process of Mundane Renovation commences.

When the Atmospheric Heavens shall have passed away with a great noise; when the Elements shall have melted with fervent heat; when the Earth, and the Works that are therein, shall have been burned up; and when ALL these things shall have been dissolved: then, through the mighty working of God's power, will be organised a New Atmospheric Heaven and a New Material Earth out of the substance of the Old Atmospheric Heaven and the Old

it received its last improvements from the unauthorised fancies of the Papal Church. If both the Living Saints and the Raised Saints are, by their abreption, entirely to *escape* the Final Mundane Conflagration: then it is quite clear, that the Fire cannot act upon them, according to the *earliest* draft of this mischievous phantasy, as a Purgatorial Fire through which they must pass in order to their effectual purification.

The *Popish* Version of Purgatory, by making it a State *now* in existence, certainly steers clear of this *particular* objection to the *earliest* Theory which made it *future* and placed it altogether at the very end of the World: but, under its *general* aspect, this does not much mend the matter. Unchangeableness is the special boast of Popery: yet, in the Doctrine of Purgatory, there has been a complete change in its *arrangement*, since it was first, with most curious vacillation and uncertainty, thrown out, in the fourth and fifth centuries, by Ambrose and Augustine. I need scarcely say, that the Primitive Church knew no more of it, in *any* form, than Holy Scripture does. Under *every* modification, it is a gross unwarranted interpolation of the Ancient Faith. It rests not upon a shadow of evidence, either scriptural or historical.

But even this is not the worst part of the business. The very principle, involved in the notion of a Purgatory, is heretical, and justly offensive to all Christian ears. It virtually denies the sufficiency of Christ's cleansing blood: and thus, as the idea of *any* Purgatory is contrary to the whole Analogy of the Christian Faith, so there is small wonder that not a vestige of it should be anywhere found in SCRIPTURE.

This confession, as I remember, was fairly made, much to his credit, by my old controversial antagonist Dr. Trevern the Bishop of Strasburgh. He acknowledged that no Purgatory could be discovered in the Bible: but he conceived, that the fact of its existence might be established by a sort of *a priori* reasoning. In *his* apprehension, the doctrine was *necessary*. THEREFORE it *must* be true. Of such an argument, it is sufficient to say: *Valeat, quantum valere potest.*

Material Earth; the suitable abode of Holy Beings of the Human Race, who, by the union of Soul and Body, require a fitting Material Habitation.

If we may judge from analogy, it seems *probable*, that the MODE, in which a New Earth will be organised, will be by the throwing a solid Crust or Shell, formed out of the dissipated particles of Matter, round the Fiery Mass which will thus become the Nucleus or Central Portion of the Renovated Globe. Unlike the present Shell of the Earth, it will, according to St. John, have no Sea. Hence, by its uninterrupted compactness and density, it will effectually inclose and confine the Fiery Centrical Mass, in the manner of a Sphere within a Sphere; an ample space being left, between the internal Globe of Fire, and the external Crust of Collected Matter. To a certain extent, the Superficies of the Shell, we may suppose, will resemble the Superficies of our present Earth; inasmuch as it will be brought to the Paradisiacal State of the Earth anterior to the Fall: but, as it is the destined Abode of Righteousness, the locally appointed *Heaven* (as we are wont to speak) of the Spirits of Just Men made Perfect, the Assembly of God's Elect, to whom no numerical addition can be made through the instrumentality of Marriage, now (according to our Lord's explicit declaration) abolished for ever; we may be morally sure, that it will be a Scene of surpassing Beauty. In truth, Scripture itself seems to labour for adequate language, by which some faint notion of its glory may be communicated.

While this process is going on, probably with extreme rapidity as it is the final perfecting of our

Globe, the Saints of God, whether alive at the Second Advent or raised from the dead and rëunited to their Bodies, will remain, suspended in mid air, and closely associated with the Demiurgic Word of Jehovah and his attendant Angelic Ministers.

When all is completed, they will triumphantly descend to take possession: and the Church of the First-Born will then be inaugurated. Their Assembly, I suppose, constitutes what St. Paul, like St. John, calls the *City of the Living God*, the *Heavenly Jerusalem*, *Mount Sion*, *the Church of the First-Born which are written in Heaven*, *the Spirits of Just Men made Perfect:* and, no doubt, a most numerous Assembly will it be of those, who have *ascended*, and who, therefore, must subsequently *descend* to the prepared New Earth. Hence, St. John, when predicting the collective descent of those Holy Intelligences who had been caught up into the air to meet the Lord, describes himself as proleptically beholding the Holy City New Jerusalem, while it comes down out of the New Heaven or Renovated Atmosphere prepared as a bride adorned for her husband, and finds its secure place of appulse, its new mountain Ararat, on the New Earth which has succeeded the Old Earth that had now passed away [1].

[1] Compare together 1 Thessal. iv. 15—17. Heb. xii. 22—24. Rev. xxi. 1—4, 9—11.

CHAPTER VI.

THE LOCALITY AND APPROPRIATION OF THE MANY HEAVENLY MANSIONS IN THE HOUSE OF THE FATHER.

We have now obtained a vantage ground; the Locality, to wit, of the Heaven appointed for Man. From this ground, our further inquiries into the present subject may be, both more advantageously and more securely, prosecuted.

Man, when restored to the perfection of his nature by the final rëunion of his Spiritual Soul and his Material Body, will be, as we are taught by the highest authority, equal to the Angels and like to the Angels: while the Prototype and Exemplar of *both* Men and Angels is the great Archangel, even the Lord himself, in the Material, though Glorified, Body of his Humanity.

Such being the case, as the Saints, after their Resurrection, will have a definite Material Abode suitable to their definite Material Bodies; which Abode will be this Planet in its renovated state, constituting the particular Local Heaven of the Redeemed Human Race: so, analogously, we may conclude, that the similarly organised Angels have

no vague and undetermined Heaven for their portion; but that, in their several Orders and Degrees and Armaments and (as our Lord speaks) even Legions, they have Various Abodes, Material Abodes, assigned to them in congruity with their apparently incalculable numbers.

I. What, then, and where, are these Material Abodes, variously allotted to the Angelic Hosts, and constituting their respective Heavens?

Have we any clue to this inquiry afforded by HOLY SCRIPTURE?

I much incline to believe, that we have.

In my Father's HOUSE, *are* MANY MANSIONS[1].

So spake our Lord to his Disciples. He tells them not of mere Temporary and only Occasional Dwellings, like separate houses in a town, which carry with them no such abiding local attachment as appertains to what is emphatically called an Old Family *Seat* or *Mansion* in the country, but which may be altered and pulled down and rebuilt, or entirely removed and even sold without any painful feeling of the dissolution of an ancient tie, according to the convenience or mere humour of the proprietor: but, as the original word, most correctly rendered in our Common English Version by a parallel word derived from the Latin, imports, he tells them of numerous MANSIONS or distinct PERMANENT ABODES distributed throughout that vast MUNDANE HOUSE of his Heavenly Father which is commensurate only with Illimitable Space[2].

[1] John xiv. 2.

[2] Gr. μόναι, from μένω, to remain. The hebrew word, used by our Lord, was doubtless some word equipollent in sense: a word, probably derived from the root חנה, *to fix* or *to settle*.

Deeming, apparently, his auditors unprepared for such a declaration, he immediately subjoins: *If it were not so, I would have told you.*

As if he had said: Be not startled at this communication. You may have thought, that the Heaven of the Blessed is only some one SINGLE Place. But it is not so. *In my Father's House, are* MANY *Mansions.* These many Mansions are, respectively, so many Heavens. You yourselves, indeed, might have gathered the countless plurality of these many Heavens from even the plural form itself, in which, throughout your own Hebrew Scriptures, they are perpetually described. Furthermore: that you may learn, how *one* of these many Mansions, when duly organised, is destined for yourselves and for all my Elect People, know assuredly, that *I go to prepare a Place*, a fixed and definite and topical Abode, *for you.* And, *if I go to prepare a Place for you, I will come again, and receive you unto myself*, in the Great Day of my Second Advent: *that, where I am, there ye may be also.*

Now what is the Place, which Christ promised he would go and prepare for his People?

Clearly, at the precise time when he was speaking, the destined Place was *not* prepared: for, if it had been *then* prepared, he could not have promised to go in order that he *might* prepare it. Therefore, it was a Place, *then* unprepared, but in due season *about to be* prepared.

Does the Lord, however, give any definite mark for the local identification of this Place: a Place, the double characteristic of which was, *Present Unpreparedness* and *Future Preparedness?*

Certainly he does, through the sufficiently distinct revelation of his counsels.

The New Earth, when prepared for the Abiding Habitation of the Righteous, will be glorified yet further by the special presence of God visibly manifested through his Incarnate Word. *I will come again, and receive you unto* MYSELF: *that, where* I *am, there* YE *may be also.*

It is remarkable, that this circumstance is repeated, again and again, in the two last chapters of the Apocalypse: repeated in every variety of form and combination; as if it were a vital truth, which could not be too urgently insisted on. The Place, therefore, *now* unprepared, but *about to be* prepared: the Place, where the Lord will receive his People unto himself, that, where he is, there they may be also: *that* Place, assuredly, as we gather by a comparison of SCRIPTURE with SCRIPTURE, is the New Earth, which, after the great Conflagration, will be organised out of the dissolved Materials of the Old Earth.

Hence, from this train of Scripture Reasoning, the final result is: that Our Earth, when renovated and fitted to be the Local Heaven of the Redeemed Human Race, is *one* of the *many* Mansions or Heavens which our Lord declares to exist in the Stupendous and Illimitable House of his Father.

II. But, if the Sphere of the Renovated Earth be *one* of the *many* Celestial Mansions, it seems, from plain Analogy, very obviously to follow: that the numberless Spheres, which exist in Boundless Space, are the *other* Celestial Mansions. Thus true will be the saying of our Lord, which he calmly

uttered as with entire familiarity: *In my Father's House, are many Mansions.*

The reasonable principle of Analogy, however, will carry us yet further.

If the Many Celestial Mansions, in the House of the Father, be the Innumerable Spheres: these Various Heavens must have been created, not to stand, uselessly empty, which is incongruous with the very idea of a *Heaven*, but to be inhabited and enjoyed.

Whom, then, may we fitly conclude to *be* their blessed and happy inhabitants: for, unless their inhabitants *be* blessed and happy, they would *not* be Heavens?

I reply: that, from the known *single* Mansion, we may, analogously, argue on to the unknown *many* Mansions.

Man, in his future perfected condition, will, as we have seen, be equal and similar to that now higher Class of Intelligences, the holy Angels. But Man, compounded as he will be of Spirit and Matter, requires a Local Material Habitation. Accordingly, we have learned from SCRIPTURE, that precisely such a Habitation will be prepared for him. Angels, however, as we have equally learned from SCRIPTURE, and as indeed follows from the declaration that Holy Men, after the Resurrection, will be equal and similar to the Angels, are, like Man, Beings compounded of Spirit and Matter. Consequently, the various Hosts of them will, from their very constitution, require, even as Man requires, precisely such Local Habitations as we have been led to deem the many Mansions revealed by

our Lord to his anxious Disciples. Hence, I see not what conclusion we can draw, save that the innumerable Spheres, scattered through Boundless Space, collectively constitute what we singularly call *Heaven:* while, plurally, they are denominated *Heavens*, both in the Hebrew Scriptures, and in the plainly imitative Greek Scriptures[1].

III. Yet, to these various Local Heavens, one of which will be the Renovated Earth, we must not suppose the Blessed Occupants so restricted, as to be incapable of leaving them for a season and of thus visiting any other Spheres.

The Material Bodies of the Angels, by their capability of either condensation or rarefication, are perfectly qualified for any rapid facility of locomotion: and, as our Bodies, after the Resurrection,

[1] There have been various speculations respecting the purport of St. Paul's language in Heb. ii. 5.

He subjected not to Angels the Habitable World (*τὴν οἰκουμένην*) *which is about to be.*

The very multiplicity of comments sufficiently shews the obscurity of the passage. Hence I have refrained from adducing it in the text, as affording any *certain* demonstration of the point for which I contend.

The precise expression, *Habitable World*, which appears not in the laxity of our Common Version, seems to determine, that no allegorical or figurative World is spoken of, but a solid material World suited for the inhabitation of Beings clothed in Matter. Now this *Habitable World* is marked by two characteristics: it is *future*, and therefore not our *present* Habitable World; it is not subjected to *Angels*, and therefore is destined for *Man*.

It is hard to say, what a *Habitable World*, thus doubly characterised, can be, except the Renovated Earth which succeeds the Universal Conflagration.

But I do not press the point. Let every person judge for himself.

I may add the just remark of Mr. Parkhurst: that the Writers of the New Testament frequently use the plural *οὐρανοι*, in conformity, no doubt, to the Hebrew, where the name שמים is, in like manner, plural. Gr. Lexic. in voc. *Οὐρανος.* § IV.

will become like the Bodies of the Angels; we, also, shall no longer, as at present, be confined to our own peculiar Mansion. On the contrary, there will be, I apprehend, a perpetual intercourse between Sphere and Sphere, conducted with the rapidity of thought or light: that so the Communion of God's Saints may, on the very largest scale, be perfected.

This capability of quitting one of the many Mansions for another, and of flitting with inconceivable speed from Orb to Orb, is, in SCRIPTURE, clearly propounded to us, by the declared office and recorded actions of the Angels. As the very name, both in Hebrew and in Greek, imports, they are God's *Messengers*. But this function they could not discharge, unless they possessed the power of wholly unimpeded locomotion. Accordingly, we find them set forth in various parts of SCRIPTURE, as actually discharging this function by visits of mercy or judgment to our own Planet as it now exists. In fact, we are led to believe their intercourse with the Earth incessant, though to our mortal eyes they are invisible, even as Christ's Body suddenly became invisible to the two Disciples at Emmaus[2].

1. A passage, which specially proves this point, gave rise, additionally, to the opinion, once very much prevalent among ourselves, and still (I believe) maintained in the Romish Church, that *each* individual Christian has his own *peculiar* Guardian Angel: and there are some other passages also, which have been thought to confirm such an opinion.

[2] Gen. xxviii. 12. John i. 51. Luke xxiv. 31.

It may not be inexpedient to take this opportunity of examining the passages in question.

(1.) Speaking of the Angels, the Apostle asks: *Are they not all Ministering Spirits, sent forth to minister for them who shall be heirs of salvation*[1]*?*

This passage fully proves the incessant intercourse of the Angels with our Earth: but, that it *additionally* establishes the fact of a *particular* Angelic Guardianship, is, in no wise, equally clear.

For what is its purport?

It merely intimates, that Angels *generally* are sent forth to minister for the heirs of salvation *generally*. As to any *particular* Angelic Guardianship, it is silent.

(2.) The same remark applies to our Lord's declaration respecting children.

I say unto you, that, in Heaven, their Angels do always behold the face of my Father which is in Heaven[2].

Here we have a very good proof of the incessant intercourse of the Angels with our Earth: but we have no intimation that each *separate* child has his own *particular* Guardian Angel. We are only taught: that, so far from children being overlooked in the grand Scheme of God's Providential Superintendence, they are, in a remarkable manner, even specially favoured and privileged.

(3.) There is yet another passage, which has sometimes been alleged, as proving a *particularity* of Angelic Guardianship.

After Peter had been miraculously delivered from prison, and when he knocked at the door of Mary

[1] Heb. i. 14. [2] Matt. xviii. 10.

the mother of John-Mark where many were gathered together in prayer for him: *a damsel came to hearken, named Rhoda. And, when she knew Peter's voice, she opened not the gate for gladness; but ran in, and told, how Peter stood before the gate. And they said unto her: Thou art mad. But she constantly affirmed, that it was even so. Then said they: It is his Angel*[3].

The word, here used in the Greek Original, is *Angelus:* and, no doubt, the parties themselves, speaking Hebrew, would have used the corresponding word *Malach.* But each of these words alike denotes, either an *Angel* in our conventionally limited sense of the term, or simply a *Messenger:* for, according to the just remark of Augustine, the word *Angel,* as applied to ministering Celestial Spirits, is a name, not of nature, but of office[4].

In the present passage, the original word ought, I apprehend, to have been rendered, not *Angel,* but *Messenger.*

The order of events is, apparently, the following.

Peter had been committed to prison. Upon this, prayer was made, by many assembled Christians, for his deliverance. In the midst of their joint devotions, Peter himself knocked at the door. Rhoda, who went to answer the knock, inquired who was there: for, most probably, the door was locked, to guard against any sudden intrusion of Herod's satellites. In reply, she heard the well-known voice

[3] Acts xii. 12—15.

[4] Multo utilius *Angeli* vocantur, qui Latinè *Nuncii* nuncupantur: ut, per nomen non substantiæ sed officii, satis intelligamus, illum Deum, a nobis eos coli, velle, quem nunciant. August. Enarr. in Psalm cxxxv. Oper. vol. viii. p. 561.

of Peter. Forthwith, she joyfully ran back, *without* opening the door, and consequently *without* seeing him: for she was eager to report the circumstance. As she could not say that she had *seen* any person, the inmates of the house naturally enough supposed, that she had mistaken the voice of some other person for that of Peter. When she persevered in her story, they, being still persuaded that she was mistaken, readily answered: *If the knocking at the door has anything to do with Peter whom we know to be shut up in prison, the individual, who knocks, must be his messenger; some one, to wit, whom he has contrived to send with a communication for the brethren.*

Upon the face of the narrative, this strikes me as the plain and simple and natural account of the whole matter[1].

[1] Whitby, in his exposition of the present passage, somewhat incorrectly states: that Rhoda *saw*, as well as *heard*, the Apostle. Doddridge avoids this mistake: but follows in much the same course. Scott is equally unsatisfactory. A company of Primitive Christians could scarcely have taken up a rabbinical superstition, which taught that a man's guardian Angel might assume his precise resemblance. Bishop Hall, in his Collection of Hard Texts, inclines to the same view.

Archbishop Sumner's Comment runs: *Spoken, probably, under some superstitious notion of the occasional appearance of the form and likeness of a person about the period of his departure from the world.* This conjecture of one of our best and soundest Theologians is highly ingenious: but I doubt, whether it rests on any solid foundation. The superstition in question is a well known *scottish* one: and the shadowy resemblance of a person about to die is called, if I recollect aright, his *Wraith*. But I am not aware of the existence of any evidence, either that the *Jews* had such a superstition, or, if they had, that they called the simulative phantom of the particular individuals *Malach* or *Angelus*.

The Rabbins teach the existence of a Being, whom they call the *Angel of Death*. This Being, however, is not the shadowy form of one at the point of death: but, on the contrary, he is the agent through whom death is inflicted; invisible, while performing his function, to the by-standers. The Talmud identifies him with Satan. See Buxtorf. Synagog. Judaic. c. xlix. p. 712.

2. But, though the Angels possess the power of rapid locomotion from Orb to Orb, yet, when their various Hosts are, as it were, encamped, every particular Army occupying its allotted proper Mansion, it seems reasonable to conclude, that they would be arranged in exact order according to their several degrees: for, though each Angel will be perfectly happy according to the capacity of the recipient, as the Schoolmen speak; nevertheless, this does not preclude their mutually differing from each other, even as one star differeth from another star in glory.

Certainly, a subordination in rank is implied in our Lord's question to Peter: *Thinkest thou, that I cannot now pray to my Father; and he shall presently give me more than twelve Legions of Angels*[2].

He would scarcely have used the military term *Legions*, borrowed from the strict subordination of Roman Discipline, if, among the Angels, there were *no* subordination: nor, without a similar allusion to considerable discrepance of rank, would St. Paul have, apparently, marshalled their high Dignitaries

I may add, that a friend, of whose judgment I have the highest opinion, inclines to a somewhat different hypothesis. He thinks it more probable, that the Christians, in the house, supposed the Being, who spoke to Rhoda, to have been Peter's guardian Angel imitating his voice, than that they supposed him to have been a messenger sent by Peter. In support, he states, what I was not previously aware of, that, among the Jews, a belief prevailed of Angels having appeared in the forms of Moses and Solomon. Hence he concludes, as a matter not incredible, that the Disciples endeavoured to reconcile Rhoda's testimony as to the voice with the fact of Peter's imprisonment, by supposing that he was dead, and that his Angel had assumed his voice and form.

As nothing that falls from my friend can be unworthy of notice, I have given his opinion, that so the reader may form his own judgment. He has, in truth, a choice of difficulties.

[2] Matt. xxvi. 53.

under the graduated titles of *Thrones* and *Dominions* and *Principalities* and *Powers*[1].

In fact, there are, I think, grounds for believing, that each Mansion or Heaven is entrusted to the vice-regal authority of a superior Angel, whose sway is universal within the limits of his own Orb: so that, while his subordinates may be properly styled *his* Angels (as the subordinates of Satan, after their rebellion and fall, are still so denominated), all these superior Angels are *themselves* subjected to the command of the *single* great Archangel or (as the title imports) Prince of the Angels; that Archangel, who appeared to Joshua as the Captain of the Host of Jehovah, who bears the significant name of *Michael*, and who doubtless is no other than the Eternal Word of God[2].

One of these great vice-regal Angels was Satan before his apostasy. Another of them seems to be Gabriel, who describes himself as standing even in the immediate presence of God. By this expression, we must, I suppose, understand: that he is in im-

[1] Coloss. i. 16.

[2] The compound word *Michael* signifies *Who-is-as-God?*

That the mysterious Being, denominated *Michael*, is the same person as the Angel of Jehovah or the Great Angel of the Covenant, we learn, very distinctly from a comparison of Zechar. iii. 1, 2, with Jude 9.

As a title of the Word of God or the Second Person of the Holy Trinity, the name *Michael*, in its very peculiar interrogative form, may seem to import a sort of contemptuous challenge to any created being, daring him to prove his right of claiming an equality with God.

It is very commonly thought, that some such arrogance entered largely into Satan's proud affectation of independence: and we perhaps may gather something of the sort from the triumphant Ode upon the downfall of the King of Babylon. The language certainly seems to look beyond the impious pride of any mere human Sovereign: and so, I believe, it has always been understood in the Church, as if Satan was the true type and exemplar of the proud Assyrian Monarch, and con-

mediate communication with the Deity, and that he receives not his orders through the medium of any created Angel superior to himself in rank. Well does such an estimate of his character agree with the nature of his message to the Blessed Virgin: for who, but *one* of the highest, perhaps the *very* highest, of God's created Intelligences, could fitly convey that wonderful message of Divine Grace, which announced the Incarnation of the Word for the Redemption of lost Mankind?

3. All, that I have hitherto said, is, I trust, severely based upon the authority of SCRIPTURE: without which, my statements would be mere valueless speculations.

For what has last been suggested touching the subordination of the Angelic Hosts, a subordination without oppressive tyranny on the one part or factious contumacy on the other, no man needs to blush, who has the admirable Hooker for his exemplar.

When, as he lay on his death-bed, Saravia took occasion to inquire his present thoughts, he replied: that He was meditating the number and nature of Angels and their blessed obedience and order, without which peace could not be in Heaven: and O that it might be so on Earth!

sequently as if the language ultimately and properly respected Satan, upon whom, under this aspect, the very name of *Lucifer* has been conventionally bestowed. See Isaiah xiv. 12—14.

However this may be, it is remarkable, that the Divine Person, who bears the title of *Michael*, and who in that very title puts the question *Who-is-as-God*, always, when so designated, appears as the direct antagonist of Satan. In no place is Satan's claim of Divinity more distinctly and more presumptuously put forth than in the day of our Lord's mysterious Temptation. *All these things will I give thee, if thou wilt fall down and worship me.* The reply of Christ is a virtual putting of the question involved in the name Michael. *Thou shalt worship the Lord thy God: and him only shalt thou serve.* For *Who-is-as-God?*

CHAPTER VII.

THE LOCALITY OF THE PLACE OF PENAL CONFINEMENT PREPARED FOR THE DEVIL AND HIS ANGELS.

THE nature of the discussion, which has just been brought to a close, compels me, in a manner, to advance yet further, and to inquire whether we can gather anything from SCRIPTURE touching the Material Locality of that Penal Prison which our Lord describes as being *prepared* for the Devil and his Angels.

I. This *prepared* Prison, is the strict counter-element to the *prepared* Kingdom of the Blessed.

Come, ye Blessed of my Father: inherit the Kingdom PREPARED *for you from the foundation of the World.*

Depart from me, ye Cursed, into Everlasting Fire PREPARED *for the Devil and his Angels*[1].

1. The two are clearly counter-parallels: and they must, therefore, be understood homogeneously.

That is to say, we cannot, with any consistency, deem the Renovated Earth the *prepared* Material Abode of the Blessed of the Human Race, without also deeming some definite Locality the *prepared*

[1] Matt. xxv. 34, 41.

Material Abode of the Cursed of the Human Race where they will be for ever associated with the Devil and his Angels.

Accordingly, the whole solemnities of the Day of Judgment, as described to us by our Lord, plainly respect *only* the Human Inhabitants of our Earth: for the Saved and the Damned are severally reminded of their conduct while here in the flesh. And this is precisely what we might have anticipated: inasmuch as, so far as we know from REVELATION, the Human Race *alone* can be the subjects of the Future Judgment. Good Angels require not to be tried and acquitted: and Fallen Angels have already been tried and condemned, though not as yet consigned to the Locality which is prepared for them[2].

[2] There are six more or less complete descriptions of the Final Day of Judgment; three of them given by our Lord himself, two by St. Paul, and one by St. John: and it is very remarkable, that, in none of them, is there the slightest intimation, that the then subjects of a Trial and a Sentence will be any other than the collective Human Race. See Matt. xxv. 1—13. Matt. xxv. 14—30. Matt. xxv. 31—46. 1 Thessal. iv. 13—18. v. 1—11. 2 Thessal. i. 4—10. Rev. xx. 11—15. In the context of this last description, the Devil is not said to be *judged:* but is spoken of as being cast, *previous* to the Sitting upon the Throne for the Universal Judgment of the *Human Race*, into the lake of fire and brimstone where the Wild-Beast and the False-Prophet had already been cast, by an extraordinary act of penal interposition, before the commencement of the Thousand Years. Besides these six elaborate descriptions, there are, furthermore, various brief references to the same awful Day of Account: but, in all of them without exception, *Men* are the only persons specified as about to be judged and sentenced. See Acts xvii. 30, 31. Rom. ii. 12—16. Rom. xiv. 10—12. 2 Corinth. v. 9—11. On this remarkable harmony, the statement in the text is founded.

One very extraordinary passage, however, has been thought to contradict such a statement.

Know ye not, that the Saints shall judge the world? And, if the world is judged in you, are ye unworthy of the least judgments? Know

2. Since, then, the two are counter-parallels; and since, therefore, they must be understood *homoge-*

ye not, that we shall judge Angels? How much more things that pertain to this life? 1 Corinth. vi. 2, 3.

From this passage, it has been argued by commentators whose labours all men must appreciate, not only that the Fallen Angels will be judged at the Last Day, but even that their judges will be the Collective Body of redeemed and beatified Christians.

Now, when we bear in mind the total silence of Scripture, respecting such a transaction, in every account there given of the Day of Judgment: we can scarcely refrain, even *prima facie*, from doubting the correctness of the interpretation.

No where, unless it be in the present passage, are the Fallen Angels spoken of, as being *then* judged and sentenced: and no where are holy Christians collectively said to be their appointed future judges. A judicial assessorship with Christ is, indeed, promised to the Twelve Apostles. But this is a closely limited, not a broadly collective, assessorship: and the Twelve Apostles are constituted the Lord's assessors, to judge, not the Fallen Angels, but the Twelve Tribes of Israel. A question may be raised, whether the Twelve Tribes are spoken of literally or mystically: but, be that as it may, nothing is said in regard to the Fallen Angels being judged even by the Apostles; still, less, therefore, can we suppose them to be judged by gregarious Christians.

What, then, it will be asked, are we to understand from the passage before us?

I think with Dr. Whitby, that the key will most probably be found in two parallel expressions used by our Lord.

Now is the judgment of this World: now shall the Prince of this World be cast out. John xii. 31.

When the Paraclete shall come, he will convict the World, concerning judgment, because the Prince of this World hath been judged. John xvi. 11.

These expressions cannot relate to any future legal judgment, pronounced upon Satan at the Last Day: for they obviously describe a judgment upon his character *now* pronounced, with the result, that, by the progress of the Gospel, he should be cast out of his usurped dominion of this Earth.

In the same sense, I would understand the present place. If the Saints, in the name of Christ, be authorised to pass judgment upon the World, and thence also to pass judgment upon the Fallen Angels so as to cast out the Prince of this World by the mighty force of the Gospel: it were, surely, disgraceful in them to confess, that they were unworthy to pass judgment upon the merits of a mere secular dispute between Christian Brethren, but that they must needs refer the point to a heathen magistrate.

neously: it seems to follow, that the respective PREPARATIONS of them proceed, if we may so speak, *pari passu;* whence it is natural, if not absolutely necessary, to conclude, that these PREPARATIONS are concurrently proceeding in the same Material Locality.

But the Local Heaven of the Human Race, as we have gathered from sufficiently clear annunciations of SCRIPTURE, will be the Planet which we now inhabit, when, through the action of the final Universal Deluge of Fire, it shall be so organically changed as to merit the descriptive appellation of a New Earth furnished with a New Atmospheric Heaven.

Now, from the statement that the Raised Saints and the then Living Saints will alike be caught up into the air to meet the Lord ere the Tremendous Flood of Fire is let loose upon a guilty World, and from their subsequent descent in some such mode as to be immediately connected with the descent of what the Prophet calls the *Holy City New Jerusalem*, it was inferred: that the process of renovation, so as to make this Earth a suitable Abode for the Blessed of the Human Race, would consist in an Arching-over of the Fiery Mass of Chaotic Matter (into which the raised Wicked and the then Living Wicked had alike been plunged) with a solid uniform Shell, through which there could be no aperture or spiracle, because, as we are assured, there will be no more Sea.

3. The Space, then, inclosed within this solid Shell, will evidently, as I gather from comparing SCRIPTURE with SCRIPTURE, constitute the Local

Material Site of that Hell or Gehenna, which is the destined Penal Abode of the irreclaimably Wicked.

Our future Heaven and this future Hell, as different Portions of the same Planet, have, according to our Lord's declaration, been each in a state of PREPARATION from the Foundation of the World, though, in neither case, is the PREPARATION as yet completed: nor will it be completed, until the final Day of Judgment shall arrive[1].

Such a Progress or such a PREPARATION is shewn, in a measure, by the researches of modern Geology; though the depth, which can be reached beneath the Earth's Surface, bears a *very* trifling proportion to the Earth's Magnitude: and it is well known, as indeed numerous Volcanos in various parts of the Globe afford sensible evidence, that there is a Store of Subterraneous Fire ready to burst forth whenever the Almighty Command shall call it into action[2].

4. Figures will often give a more vivid impression of relative Bulk and Space, than any mere descriptive words can do.

[1] This will, I think, enable us to understand the petition of the Demons to our Lord.

What have we to do with thee, thou son of God? Art thou come hither to torment us before the time? Matt. viii. 29.

As yet these miserable disembodied spirits were comparatively free from torment: for the everlasting fire of Gehenna was not as yet prepared for them; nor would they be cast into it, until they had been solemnly tried and condemned at the future Day of Doom. But, not knowing the precise time when the preparation would be completed, and fully aware (as their language showed) of the then actual Advent of the Son of God, their guilty fears led them to apprehend, that the dreaded time was on the very point of arrival.

[2] If we descend only to a certain depth in a mine, the quicksilver of a thermometer falls, indicating an increase of cold: but, if the descent be carried further, the quicksilver rises, indicating an increase of heat.

Let us avail ourselves of the circumstance.

If, then, there should be *even no* enlargement of our Planet's diameter in the process of its renovation, when the Shell of the New Earth occupies the position of the Shell of the Old Earth; *still*, as now, that diameter will be eight thousand miles. Taking this measure as the basis of our calculation, let us suppose the Shell of the New Earth to be of the uniform thickness of a thousand miles. On such a supposition, we shall have an interior hollow Space

On this subject, there are some curiously interesting remarks in a small scientific Work by the late Mr. Howell.

"The strata of the Terrestrial Spheroid are not only concentric and elliptical, but the lunar inequalities shew that they do increase in density from the surface of the Earth to its centre: and the enormous pressure of the superincumbent mass is a sufficient cause for the phenomenon. Descending, therefore, toward the centre of the Earth, through nearly 4000 miles, the condensation of ordinary substances would surpass the utmost powers of conception. Dr. Young says, that steel would be compressed into one-fourth, and stone into one-eighth, of its bulk, at the Earth's centre. But a density so extreme is not borne out by Astronomical Observation. And Theory alone would entitle us to expect far otherwise. For, by the laws of Chemistry, we find, that the latent heat of a body is evolved in a ratio proportioned to its increase of density: and the consequence of an increasing elevation of temperature is an increasing elasticity. Thus the density can never go beyond certain limits, whatever may be the pressure: as the primary and secondary effects of such pressure, Density and Elasticity, would act as antagonising powers. The quantity of heat, evolved by the pressure, would, however, be sufficient to fuse the most refractory substances: and at once supplies us with a sufficient cause, if indeed it be not the true one, for the increased temperature; and would lead us to expect a fluid constitution of the Interior of the Globe. As, therefore, we see that the effect of Gravitation on the Earth's particles is to increase their elasticity by occasioning an evolution of heat; and as this effect accords with Astronomical Observations, which shews that the density of the Earth's Interior is not what should be the result of the unopposed pressure of its concentric layers: we infer, that the Interior of the Globe is occupied by a fluid mass, and that our Planet has a widely cavernous structure, and that we tread on a crust or shell, whose thickness bears a very small proportion to the diameter of its sphere." The Unity of Nature, chap. iv. p. 67—69.

of six thousand miles in diameter. Hence, if we ascribe a diameter of two thousand miles (which is a trifle less than the diameter of the Moon) to an Ignited Central Nucleus: we shall finally have a circular Space, of two thousand miles in every radiating direction, between the Central Nucleus and the Interior Face of the Shell.

Thus ample will be the lurid Space even on the *present* conjectural reckoning. But the probability is, that our Renovated Planet will, in its diameter, be very considerably enlarged. We have, indeed, no reason to believe, that a single particle of *new* Matter, either has been, or will be, added to our Globe, since its original creation out of nothing: yet, if the specific gravity of the *whole* be diminished by an enlargement of the lurid Space between the Fiery Central Ruin of the Old World and the circumscribing Shell which will constitute the New Earth of the Blessed, this Shell itself being diminished proportionably either in thickness or in material solidity; a fearfully sufficient amplitude of room will be provided for the Infernal Prison of the Damned.

How the supposed Space, between the solid Centrical Nucleus and the inferior Side of the Circumscribing Shell which acts as an enormous arch, will be occupied, must, to a certain extent, be a matter of conjecture. It is, however, probable (and the probability may seem to be confirmed by SCRIPTURE), that this vast Space will be filled with liquid fire, forming a sort of circumambient Ocean to the Continent of the solid Centrical Ignited Nucleus. Such may be, what in SCRIPTURE is styled, more than once, the LAKE of Fire and Brimstone: a fiery

DELUGE, as our great poet speaks, fed with ever-burning sulphur unconsumed[1].

5. The present part of my subject is tremendously awful: yet, I trust, the contemplation of it may be beneficial to others, as well as to myself. Such matters *must* be looked into: in our state of probation, it is good that they *should* be looked into: and, the more we can realise futurity in its length and breadth and depth and height, instead of lightly touching upon vague and indefinite generalities; the more, through God's accompanying grace, will such a specific realising tend to our spiritual growth and edification.

I may now, depending as I have systematically done throughout, upon SCRIPTURAL AUTHORITY, proceed to the further prosecution of this great argument.

II. It is a remarkable thing, though perhaps not very generally observed, that, throughout the whole NEW TESTAMENT, the word *Devil*, as applied to a Fallen Spirit, never occurs in the plural number.

Our English Translation, indeed, repeatedly speaks plurally of *devils:* but such is not the case in the Greek Original. The word *Diabolus*, whence no doubt our English word *Devil* is etymologically derived and is therefore the proper version of the Greek word, never, as applied to a Fallen Spirit, is used plurally in the New Testament. What our translators have plurally rendered *devils*, in the Original is, not *diaboli*, but *demonia* or *demones*. The difference is striking: and it ought to have been observed in our English Version. That is to

[1] Rev. xix. 20. xx. 10, 14, 15. xxi. 8.

say: as the solitary singular *Diabolus* is correctly rendered *Devil;* so the cognate words, *demon* and *demonium*, according as they occur singularly or plurally, ought always to have been rendered *demon* or *demons*[1].

It may be asked: What essential difference is there between a *demon* and a *devil?*

[1] In their rendering the greek δαιμόνια by the english *Devils*, I make no doubt that our translators were impressed with the common idea of the *Demons* being really Devils or Wicked Spirits that had never been embodied in Humanity. For they have evidently been under the influence of the same notion, when, in four several places of the Old Testament, they render, by the word *Devils*, two distinct hebrew words, neither of which has the least affinity to what *we* understand by *Devils*.

The words are *Seirim* and *Sedim:* and the places, where they are alike rendered *Devils*, are Levit. xvii. 7. 2 Chron. xi. 15. Deuter. xxxii. 17. Psalm cvi. 37.

I. One of the two words, *Seirim*, simply imports *Goats:* and the object, worshipped by the Israelites under that descriptive name, was doubtless the Mendes of the Egyptians, or, as the Greeks called that pantheistic divinity, the Universal Pan.

This word is, in truth, so little connected with the ideality of *Devil*, that, in two other places, Isaiah xiii. 21 and xxxiv. 14, our translators not improperly render it *Satyr*.

II. The other word *Sedim*, is just as little connected with the idea of *Devils* as *Seirim*.

In regard to several foreign mythological terms which occur in the Old Testament, it has been no uncommon mistake to set them down as veritable hebrew words. Such, I think, has been the case with the word now before us. The *Sedim* or *Siddim* were worshipped in the neighbourhood of Sodom before the destruction of that town, as we may gather from Gen. xiv. 3, 8, 10, where their sacred valley is mentioned. I take them to have been the same as the hindoo *Sidhas*, who were said to be eight in number: and, from the general analogy of Ancient Mythology, I believe them to have been the eight deified mariners of the Ark. Thus, in the oriental Celtic Theology, the Ark is styled *Caer-Sidi* or the *City of the Sidim*.

With this supposition agrees the apparent etymology of the word. It seems to be no other than the punic *Sid* or *Said*, which denotes a *Fish*, and from which *Sidon* is said to have received its name.

Agreeably to such an etymology, and in correspondence with the known form of Dagon and Atergatis, the eight Sidim or Fish-Gods of the Ark were most probably represented by Mermen and Mermaids.

1. The peculiar distinctiveness, in the use of the two words by the Sacred Writers, is, *in itself*, I reply, a sufficient proof of marked difference between the individual and individuals severally expressed by them, whatever may be the precise *nature* of that difference. But we need not, I apprehend, travel very far to discover it.

In Greek, a *demon* properly means the disembodied spirit of a human being, whether that spirit be good or bad, gracious or malignant.

The Inspired Writers of the NEW TESTAMENT use it in *both* senses.

(1.) Thus, in the *former* of the two senses, we find it prophetically announced: that an apostate Church would give heed to doctrines concerning *demons;* and that such would be its infatuation, as to persevere in the worship of these *demons*, unawed by all the plagues which should be judicially brought upon it[2].

Here, no doubt, the superstitious adoration of *departed holy men* is predicted; or, at least, the adoration of *departed men* believed to be *holy:* a species of worship, precisely the same, in essence and principle, as that of the Gentiles, according to the express testimony of Hesiod[3].

Whence, in the Apocalypse, the Outer Court of the Mystical Temple is said to be given up, for a

[2] 1 Tim. iv. 1. Rev. ix. 20.

[3] Hesiod. Oper. et Dier. ver. 120—124. The same belief was maintained by Euhemerus: and there cannot be a doubt of its truth, though the speaker in Cicero's Work zealously declares, that those, who assert the gods worshipped by the Pagans to have been only illustrious men canonised after their death, are really devoid of all religion. Cicer. de Nat. Deor. lib. i. c. 42. This point is discussed and established, at considerable length, in my *Origin of Pagan Idolatry*.

specified season, to a new race of Gentiles: who, like their pagan predecessors, should be notorious for their blind adoration of the souls of illustrious dead men, canonised or elevated, to the imaginary rank of intercessory demon-gods[1].

(2.) Most generally, however, and assuredly in the case of demoniacal possession, the word *demon* is taken in the *latter* of the two senses, that is to say, in a bad sense: and it then imports, not a *devil* in our familiar use of the word *devil*, but *an evil spirit which once upon earth tenanted a human body*.

Of these, his first seduced and then wretched thralls, the Pharisees, without any contradiction from our Lord on *that* point, justly called Satan the *Prince*[2]. For all spiritual purposes, they had become one with him: insomuch that, as Christ argued against the blasphemy of his enemies, if he had ejected the *demons* through the agency of their Prince, such a deed would have been equivalent to the palpable contradiction of Satan acting against himself[3].

[1] Rev. xi. 2. Sir Henry Martin has shewn, no less ingeniously than strikingly, that the Romanists, even by their own confession, can never be sure, when they are worshipping individuals canonised by the Pope, that they are not worshipping *demons* in the worse sense of the word: the impure spirits, to wit, of wicked men departed. It is confessed, that, on the point of *character*, the Pope may be mistaken. Hence, confessedly, he may canonise wicked men: and thus propose evil spirits to the worship of his followers. So far as I know, the demonstration is quite original. See Four Letters to Father Matthew by a Lay Baronet. lett. iv. p. 115—125. Painter, 342, Strand.

[2] Matt. ix. 34. xii. 24. Mark iii. 22.

[3] Matt. xii. 24—28. I recollect to have somewhere seen a statement, though I cannot give a specific reference to it: that the same Doctrine of *Possession by the Souls of Wicked Men departed* still prevails among the Hindoos. The writer professed to speak from his own knowledge of the fact.

2. The present opinion respecting the nature of Evil Demons, is no mere novel fancy of my own. Justin Martyr and Athenagoras, both of whom wrote in the second century, had each made the same estimate of their character.

Justin distinctly ascribes the Demoniacal Possessions of the New Testament to the Souls of Dead Men.

"The oracular responses, delivered by the Dead," says he, "may well serve to convince you, that Souls, after death, still retain sensation. And the same conclusion results from the condition of those, who are possessed and violently tossed about by the Souls of Dead Men: for persons, so circumstanced, are universally called *Demoniolepti* or *Demon-Possessed*[5]."

In one respect, Athenagoras is still more definite: for he explicitly distinguishes, between the Fallen Angels whom we properly denominate *Devils*, and those other Beings who are called *Demons* or *Demonia*.

"The Angels who fell from Heaven," says he, "have their present station in the Atmosphere, and round the Earth. Hence they are no longer able to look up to Heaven. But the Demons, who wander about the World, are the Souls of the Antediluvian Giants: and they have still the same evil propensities, as they received in their original constitution[6]."

He shortly afterwards adds: that those, who were reputed to be Gods, were these very Demons[7].

[5] Justin. Apol. i. Oper. p. 50.
[6] Athen. Legat. pro Christian. § xxii. p. 101.
[7] Ibid. p. 105. The reason, I suppose, why Athenagoras *restricts* the

Such views plainly enough resulted from the Theological System of Paganism: in which the oracularly inspiring and demoniacally possessing Gods were, as we are repeatedly assured, Men who had once lived upon the Earth[1].

III. Are we, then, to conclude, that, because the

character of the Demons to the Antediluvian Giants or rather Apostates, that is to say, Men who have fallen away from the Faith (Heb. Nephelim), instead of *generally* including in it the Souls of *all* the Wicked Defunct, was the circumstance, of his having adopted the old fabulising misconstruction of Gen. vi. 4, and of his having thence made the Giants the Offspring of the Fallen Angels by the daughters of Men. Ibid. pp. 99, 100. I believe those Demons to be, *indiscriminately*, the Wicked Dead.

[1] There are two passages, both of them in the Apocalypse, which may be objected to the view that I have taken of Demoniacal Possession.

The one prophetically describes the mystic Babylon, as having become, after its final ruin, the habitation of *Demons*, and the prison of every Unclean Spirit, and the prison of every Unclean and Hateful Bird. Rev. xviii. 2.

The other announces: that, during the effusion of the Sixth Vial, three Unclean Spirits, said to be Spirits of *Demons* working signs or producing wonderful effects, would proceed from the several mouths of the Dragon and the Wild-Beast and the False-Prophet; and would go forth to the Secular Governments of the whole World, for the purpose of gathering them together to the War of that Great Day of God Almighty. Rev. xvi. 13, 14.

Here it may be asked: Can these Demons, thus described, be the Spirits of certain Wicked Men who have departed this life?

No doubt, we have a difficulty: yet I am far from thinking it insurmountable; and *that* too, on the very simple principle of Scriptural Analogy.

It will, I suppose, be allowed: that the Demons in question must be, either Evil Spirits that were never embodied, or Evil Spirits that have been disembodied. Now, in regard to the statement of the first passage, it is not more difficult to conceive, that Rome, when volcanically engulphed (as some commentators believe) or at least when as utterly fallen and ruinated as its prototype Babylon, may be permissively haunted by the Souls of Wicked Men, than by the Spirits of Fallen Angels.

And again, in regard to the statement of the second passage, it is just as easy to conceive, that the Three Demons or possibly (according to the tenor of Mark v. 9 and Luke viii. 30) the Three Legions of Demons

word *Devil* occurs only in the singular number, and because the *demons* mentioned in Scripture are the unclean spirits of wicked men departed: are we, I say, on *this* account, to conclude, that there is *only one* Fallen Angel, the Being emphatically denominated *Satan* or the *Adversary;* a Being, indeed, of surpassing craft and fearful strength, but still a Being who had no associates in his fall?

Doubtless, if SCRIPTURE gives no intimation to the contrary, such *must* be our belief: for, otherwise, by vainly prying into matters unrevealed, we should claim to be wise beyond what is written. But such, I believe, is not the case. Some passages have, indeed, been very commonly brought forward in proof of a plurality of Fallen Angels, which *really* afford no proof whatsoever: but still, *without* these

may be severally Wicked Human Spirits, as that they may be Wicked Angelic Spirits.

Here, then, we may fairly resort, for a solution of the question, to Scriptural Analogy. And Scriptural Analogy will, in truth, conduct us to the former conclusion, rather than to the latter. As the Possessing Demons, in the time of our Lord, were, indisputably, I think, Unclean Human Spirits: so it is reasonable to conclude, that the Three Possessing Demons, which, for their destruction, will indoctrinate and stimulate the Secular Powers of the Roman Ecumenè, will be Unclean Human Spirits also, who severally, in their corporeal life-time, had appertained to Three Distinct though Associated Classes of the enemies of God and his Christ. And, in like manner, as History testifies Rome (both under Paganism and under Popery) to have been tenanted by Monsters of revolting wickedness and infernal cruelty: so it seems equally reasonable to conclude, that the Demons, which will haunt subverted Rome, will be the Foul Disembodied Spirits of these very Monsters, who, either permissively or (as the use of the word φυλακὴ might imply) constrainedly, will frequent the well-remembered stage of enormities perpetrated while they were there in the flesh.

The context respectively of two yet additional passages, James ii. 19 and iii. 15, leads me still to put the same construction upon the words δαιμόνια and δαιμονιώδης there severally used.

more than doubtful passages, we have quite sufficient to establish the point before us[1].

1. The first proof of such plurality I may fitly bring from the Old Dispensation.

He cast upon them the fierceness of his anger, wrath and indignation and trouble, by sending Evil Angels among them[2].

The Psalmist is speaking of the *agency*, through which some of their plagues were inflicted upon the Egyptians: and I know not, why we should seek any other explanation of this passage, than the obvious and natural one. From the plain reference to the present place in the Apocryphal Book of *Wisdom*, I gather: that the ancient Jews themselves understood these Evil Angels to be the Fallen Spirits of Darkness, whom God *employed* for the punishment of the Egyptians, somewhat in the same manner as he *permitted* Satan himself to afflict Job[3].

2. But, if there be any doubt as to the true import of this passage, there can be none in regard to the language employed by our Lord.

Then shall he say also unto them on the left hand: Depart from me, ye Cursed, into everlasting fire, prepared for the Devil and his Angels[4].

The fire, we see, was *intentionally* prepared *only* for the Devil and his Angels: but, unhappily, the Human Race, to a great extent, yields to the temptations of Satan, and apostatises from the allegiance due unto God. These wretched indi-

[1] I allude to 2 Peter ii. 4, Jude 6, and Rev. xii. 11. These passages will be discussed hereafter. See below, sect. iv. chap. 5.

[2] Psalm lxviii. 49. [3] See Wisdom xvii. 2—6. [4] Matt. xxv. 41.

viduals, dying impenitent rebels, are justly consigned to the Place which was *originally* intended for others. Clearly, then, two distinct Classes of Apostates are spoken of. The condemned Human Offenders, on the left hand of the Judge, constitute *one* Class: the Devil and his Angels constitute *another* Class. These Angels, therefore, not being Human Offenders, can only be Fallen Angels: and, since they are marked out as the Angels of the Devil, they must evidently be certain Angels, who were the subordinate associates of Satan in his rebellion and fall.

3. Another proof, to the same effect, may be drawn from the concurrent phraseology of St. Paul, in his Epistle to the Romans.

I am persuaded, that neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord[5].

Among the various agencies here enumerated, *Angels* are specifically mentioned: and with them are joined *Principalities* and *Powers;* phraseology, in itself *general* and importing *all* those superior Angels who act as the several Governors of inferior Angels, but more often used *particularly* by the Apostle to describe the gradations of the Fallen Host under their great Prince and Leader Satan[6].

In this mention of Angels, St. Paul plainly

[5] Rom. viii. 38, 39.

[6] For the use of such phraseology in its *general* sense, that is to say, as simply denoting *gradation* in the Polity of Angels without any *limiting* respect to the moral character of the Angels themselves, see Coloss. i. 16 and 1 Peter iii. 22.

adopts the language of his Lord. Certain *Angels* are said to join in labouring after the separation of the Christian from his Redeemer. These Angels most certainly could not be the *Holy Angels:* for *they*, we are told, are sent forth to minister for them who shall be heirs of salvation. Therefore, they must be those *Fallen Angels*, whom Christ ascribes as the Angels of the Devil.

4. A fourth proof is afforded by the closely parallel language of the same Apostle, when addressing the Ephesians.

Put on the whole armour of God, that ye may be able to stand against the wiles of the Devil. For we wrestle not against flesh and blood: but against Principalities, against Powers, against the Rulers of the Darkness of this World, against Spiritual Wickedness in the higher region of the Heavens[1].

The terms, employed in the present passage, are fully explained by itself.

We must put on the whole armour of God, in order that we may be able to stand against the wiles of Satan: and the reason given is, that we wrestle not against mere human adversaries, but, as placed in direct antithesis to them, against spiritual and diabolical enemies, variously designated, as in the passage recently cited from the Epistle to the Romans, by the titles of *Principalities* and *Powers* and *Rulers* of that moral darkness which through their machinations and procurance had overspread the whole world.

Of such a studied contrast, the result is indisputable.

[1] Ephes. vi. 11, 12.

If *flesh and blood* mean *human* opponents, that, which is placed antithetically to them, must inevitably mean opponents that are *not human:* and this is fully established by their contextual connection with the wiles of the Devil.

Furthermore: the thus necessary sense of the *Principalities* and *Powers*, in the present passage, determines the sense of the same terms in the passage previously considered, where they stand immediately associated with *Malignant Angels*.

The whole is confirmed by the remarkable expression, which occurs at the close of the passage. Our Translators somewhat vaguely render the Original: *against Spiritual Wickedness in High Places*. Its proper rendering is: *against Spiritual Wickedness in the Higher Region of the Heavens;* not, of course, those Heavens which are the regions of holiness and happiness, but, simply and exclusively, the relatively higher region of the Atmospheric Heavens.

So Dr. Whitby very properly understands the place: and, in confirmation, he refers, as I would do, to another place in the same Epistle; where the Evil Spirit, that now worketh in the children of disobedience, is styled *The Prince of the Power of the Air*[2].

5. St. Paul again uses the same remarkable phraseology in his Epistle to the Colossians: and thus supplies a fifth proof of the plurality of Fallen Angels.

Blotting out the hand-writing of ordinances that was against us, which was contrary to us; he took

[2] Ephes. ii. 2.

it out of the way, nailing it to his cross: and, having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them in it[1].

Evidently, as before, the *Principalities* and *Powers*, over whom, in working out the Scheme of Man's Redemption and Salvation, Christ triumphed openly in his cross, are the same Fallen Angels, the associates and confederates of Satan, whom the Apostle had twice before mentioned under the same appellations of rule and dignity in the Rebel Kingdom of the Chief Apostate Spirit.

6. The identity of phraseology, which St. Paul employs in yet another passage of his Epistle to the Ephesians, strikes me as requiring the same interpretation, and as thus affording another proof of the plurality which I undertook to establish.

In order that now, to the Principalities and Powers in the higher region of the Heavens, the manifold wisdom of God might be made known through the Church[2].

This place has produced a good deal of speculation, as to who and what the *Principalities* and *Powers*, there mentioned, can be.

No doubt, so far as the *bare* titles themselves are concerned, the *Principalities* and *Powers* of the present passage *may* be Good Angels of those higher ranks which are expressed by the titles. But we have to consider, not merely and abstractedly the *titles*, but likewise the *descriptive context* with which the titles are associated. The Apostle speaks of *Principalities and Powers connected with the higher regions of the Heavens*, not of *Principalities and*

[1] Coloss. ii. 14, 15. [2] Ephes. iii. 10.

Powers simply. Now this precise *connective* phraseology, as we have seen above, he also elsewhere employs in the same Epistle to the Ephesians: and, in that other passage which occurs *later* in the Epistle than the present passage, the *Principalities* and *Powers*, so connected, are certainly, not Good, but Evil Hierarchies[3]. Hence it is very improbable, that St. Paul should use precisely the *same* connective phrase, in two several places of the *same* Epistle; the one, in the sense of *Evil Governing Intelligences;* the other, in the sense of *Holy Governing Intelligences*. The *later* passage must obviously rule the sense of the *earlier* passage: for, after having used the expression in *one* sense, he would scarcely afterward at a short interval in the same Epistle go on to use it again in a *directly opposite* sense. Now the *later* passage indisputably speaks of Evil Angels. Therefore the *earlier* passage must do the same.

Such being the plain result from the principle of Parallelism, our business will be to inquire: HOW, and in WHAT SENSE, the manifold wisdom of God could *now*, that is to say, when St. Paul wrote, be made known to the Fallen Angels, through the Church.

From the circumstances themselves, the answer seems to flow very naturally.

What the Apostle here speaks of, as *the manifold wisdom of God*, is plainly, as appears from the whole preceding context, the MYSTERY which had been revealed to him: the MYSTERY, to wit, that *The Gentiles should be fellow-heirs with the Jews*,

[3] Ephes. vi. 11, 12.

and, thence, that *They should be joint-partakers of God's promise in Christ by the Gospel.*

Now this, *in former times*, could not have been known to the Fallen Angels: who, by the extent of their apparently uncontested domination, esteemed the *Gentiles*, at least, their own special Peculium. But *now*, through the agency of the Church, which, under the guidance of the great Apostle, had begun, systematically, to proselyte the Gentiles as well as the Jews, the manifold wisdom and purpose of God was made known even to the Fallen Principalities and Powers themselves. They learned, to their consternation, that their own special kingdom was *now* formally attacked, and was about to be *finally* wrested from them.

The *Principle* of this exposition, namely, *The Ignorance of the Fallen Angels in regard to the precise Working out of God's purposes for the Redemption of Lost Mankind and the complete final subjugation of Satan*, seems to have been fully recognised in the Primitive Church: as, indeed, it well might, since it is, both consonant to right reason, and is fairly deducible from SCRIPTURE itself.

So far as right reason is concerned, we can scarcely deem it probable, that God would make Apostate Spirits the partakers of his counsels and the depositaries of his purposes.

And, so far as SCRIPTURE is concerned (which is of infinitely more importance), if the Prophets inquired and searched diligently into the mode of Man's Salvation through the predicted Sufferings of Christ, though it was with only partial success, inasmuch as it was revealed to them, that, not unto

themselves, but unto us, they did minister the things which are now openly reported by the Preachers of the Gospel; and if the very Angels, prompted by a holy and benevolent curiosity, could only *desire* to look into these things, evidently, as the very turn of the sentence imports, with but imperfect conceptions of their nature and bearings: we may be morally sure, that the unholy and malignant curiosity of Satan and his Host would develope only a very small portion of antecedent knowledge respecting the deep Mysteries of the Almighty; even though, as we may plainly gather from the History of our Lord's Temptation, they were not unacquainted with what had been written in the ancient Scriptures[3]. As the scheme was unfolded in all its

[3] 1 Peter i. 10—12. Matt. iv. 3—10. I have always thought, that Satan's object, in the Temptation of our Lord, was, if I may so speak, *exploratory* in its quality: and this is the view taken of it by Milton in the Paradise Regained.

He was ignorant, or at least doubtful, of the true Nature of Christ: though, even from the whole tenor of prophecies alone, he might *suspect* him to be something more than human; unless, indeed, he wished to believe, that he was a mere *pretender* to the Messiahship.

Under such circumstances, to tempt him would be to make trial of him. For temptation would show, whether he was weak like Adam, or whether he possessed some peculiar inherent strength which Adam did *not* possess.

Had Satan been fully assured, that Christ was the Veritable Word of God as well as the Promised Seed of the Woman, we can scarcely think, that he would thus have adventured to make essay of his firmness. He had, indeed, recently heard him proclaimed the Beloved Son of God by a Voice from Heaven on the day of his Baptism, as we may plainly gather, and as Milton rightly concluded, from the very exordium of the Temptation; IF *thou be the Son of God, command that these stones be made bread;* and such language imports, both a *knowledge* that Christ *had* been proclaimed the Son of God, and a *doubt* whether the apparently lowly Being whom he saw were really so. But, at all events, the whole narrative implies that considerable degree of *ignorance*, on the part of Satan, respecting both the character and the office of our Lord,

actuality, they would, of course, like ourselves, become acquainted with it, through the instrumental agency of the Church: but, *antecedently*, they would, to a very great extent be in complete ignorance.

Accordingly, such appears to have been the view taken by the Early Church from the very beginning.

There was hidden from the Ruler of this World, says the Martyr Ignatius, *the Virginity of Mary, and the Birth of our Lord*[1].

The matter, thus expressed by Ignatius, as Coteler remarks, is found every where among the Holy Fathers[2].

which the Early Church always ascribed to him. Thus, the History of the Temptation is one of those Portions of Scripture, from which Satan's Ignorance of the Mode in which God's purposes were to be accomplished may fairly be deduced.

[1] Ignat. Epist. ad Ephes. § xix. I cite Mr. Cureton's translation from the old and (I believe with him) fully genuine Syriac. The Greek adds, *the death* of Christ: which, in the Syriac, appears not. Καὶ ἔλαθεν τὸν ἄρχοντα τοῦ αἰῶνος τούτου, ἡ παρθενία Μαρίας, καὶ ὁ τοκετὸς αὐτῆς· ὁμοίως καὶ ὁ θάνατος τοῦ Κυρίου. The addition, I make no doubt, would be in perfect accordance with the *opinion* of Ignatius, though he does not seem to have actually *penned* it. Probably, the singular expression which immediately follows, namely, *The three Mysteries of the cry which were wrought in the silence of God from the star*, may have caused the addition. The *Virginity of Mary*, and the *Birth of Christ* from her, as the Syriac runs, would constitute only *two* Mysteries. To make up the *third* Mystery, the Greek added the *Death of the Lord*. Of all these, the Primitive Church supposed Satan to have been originally ignorant.

[2] Res vero ipsa, quam Ignatius exprimit, passim apud sanctos Patres invenitur.

CHAPTER VIII.

THE CONNECTION OF THE SIN OF SATAN WITH THE LOCALITY OF HIS PREPARED PENAL DUNGEON.

THE preceding remarks, upon the Locality of the Hell prepared for the Devil and his Angels, naturally raise the question: WHY the Everlasting Prison, of those Evil Beings as well as of the Condemned Portion of the Human Race, should be framed in the Interior of the Renovated Earth?

We may readily understand, why the Penal Abode of *Wicked Men* should be there placed: but, why a Hell in this precise Locality, rather than any where else, should be, specially and with antecedent purpose, PREPARED for *the Devil and his Angels*, constitutes the difficulty.

By the necessity of our Saviour's language, Hell, we may observe, in regard to the *object* of its PREPARATION, is PREPARED, not for Wicked Men, but for Fallen Angels. Satan and his Rebel Associates would equally have been its tenants, had there been *no* Wicked Men. For *them* specifically it is PREPARED. The Condemned of Mankind, in short, are, as it were *incidentally*, consigned to a Region, PREPARED, not for *them*, but for *others*. According to the

force of our Saviour's language, the Fallen Angels are not confined in a Prison PREPARED for *Wicked Men:* but, conversely, Wicked Men are confined in a Prison PREPARED for *Fallen Angels.*

Here, then, lies the difficulty: and it is asked, What is the solution of it?

My answer is this.

By the most strict appropriateness of retributive justice, the very Planet, where Satan, with his Principalities and Powers, governed, with delegated sway, the millions of his subordinate Angels, is, in its Renovation as a Heaven for God's Elect, made also to inclose the fearful Dungeon which is PREPARED to be the everlasting Penal Abode of those malignant and irreclaimable Apostates. The Locality of their Rebellion is made the Locality of their Punishment. They disowned the Supremacy of the great universal Archangel, the Demiurgic Word of Jehovah: and would fain be as gods, by setting up for an impious independence. The Theatre of this Rebellion was our Earth, in a former state of organisation: its Interior is destined to become the Prison of the Rebels.

With the Origin of Unprompted Evil, I presume not to meddle. I am concerned only with *Facts*, so far as they can be established from SCRIPTURE. The proposition, which I have laid down, will, in the process of its establishment, draw on a discussion of some intricacy, though of much solemn interest.

I. An opinion, I believe, has very generally prevailed: that, when Satan and his Angels rebelled and were cast out of their Original Habitation,

Man was created to fill up the gap in the Moral Universe, which had been thus produced.

Such was the belief of Milton: for his introduction of it can scarcely be deemed a mere flight of poetical imagination. Thus he describes the Almighty, as saying, with respect to Satan:

> But, lest his heart exalt him in the harm
> Already done, to have dispeopled Heaven,
> My damage fondly deemed, I can repair
> That detriment, if such it be, to lose
> Self-lost: and, in a moment will create
> Another World, out of one Man a Race
> Of men innumerable, there to dwell,
> Not here.

The truth of this opinion may, I think, be established by fair deduction from SCRIPTURE: and the same passage of Holy Writ, still by a reasonable deduction from it, will additionally shew, that this very Planet, now tenanted by Men, was previously dispeopled by the ejection of Satan and his Rebellious Host.

Where wast thou, asks the Almighty, *when I laid the foundations of the Earth? Declare, if thou hast understanding. Who laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who hath laid the corner stone thereof; when the Stars of the Morning sang together, and when all the Sons of God shouted for joy*[1]?

1. We have seen reason to believe, that the many Mansions, of which our Lord familiarly speaks as

[1] Job xxxviii. 4—7

being in his Father's House, are the various Astral Bodies with which the sky is so thickly studded.

Of these Celestial Mansions, our own Planet will be *one*, when, after the predicted final Conflagration, it shall have been so renovated as to become the peculiar Heaven of the Redeemed Human Race.

We have further argued, from the apparently exact discipline and subordination of the Angelic Hosts or Armies as they are significantly called: that the Blessed Tenants of each several Sphere are arranged under various subordinate commanders; the one, as they ascend in the scale of orderly gubernation, excelling the other in power and glory, even as one star differeth from another star, until the whole Armament of a particular Orb are subjected to the wide command of a single mighty Chief or Prince.

Such, I suppose, was the condition of the various Stars and Planets, when all the Sons of God shouted for joy at beholding the formation of our Earth, in the course of six successive days, out of the Chaotic Wreck of a former Earth. In the morning of the New World, the thickly peopled Stars sang together: and, amidst the innumerable Armies of the God of Sabaoth, all was triumph and exultation[1].

2. But how came the Material Earth, which pre-

[1] Our common english translation, *the morning-stars*, is peculiarly infelicitous: because it conveys an idea totally different from the true idea. In our conventional idiom, *a morning-star* is *a star visible in the morning:* as *an evening-star* is, correspondently, *a star visible in the evening.* But *the Stars of the Morning*, for such is the literal rendering of the original Hebrew, mean the Stars of the allegorical Morning of our Planet when its re-organisation commenced. Miss Smith translates the passage correctly: *the Stars of the Morning.*

ceded our own in its present form, to have been reduced to a shapeless Chaos involved in profound darkness? How came it to be in the condition, which, we are told, immediately preceded the work of the Six Days?

As Geological Researches shew, it had, through many successive changes, been tending to *perfection:* yet, when we look for that *perfection* which should make it the suitable Abode of an Army of Holy and Intelligent Creatures, an Abode homogeneous with the innumerable other Mansions in the vast Mundane House of the Father; we find only a dark and desolate and blighted Chaos.

How is it, we may well ask, that there should be this fearful diversity, this astounding departure, from an otherwise universal parallelism?

A *single* Planet, amidst myriads of other Orbs, is in a state of chaotic disorder, when we might have expected it to be in a state of perfection. But, suddenly, the Almighty lays its foundations afresh, by strict rule and line and measure: while, beholding this work of mercy and benevolence destined for a new race of Moral Intelligences, the collective Sons of God, from their several Starry Spheres, shout aloud for joy. Meanwhile, the morning of the new creation opens out into perfect day: the once chaotic Planet is completely organised: and Man is installed into the full sovereignty of a World[2].

(1.) The only solution of the problem, so far as I can see, is the supposition: that this Planet, when perfected after many preparatory geological changes,

[2] Gen. i. 28. Psalm viii. 6—8.

became the Delegated Kingdom of the mighty Angel, now denominated *Satan* or *Adversary;* that, faithless to his trust, he rebelled against his Creator; that, in consequence, he and his guilty associates were expelled from this their peculiar Mansion or Heaven; and that their fair domain, blasted by the wrath of an offended Deity, was resolved into a dark and confused Chaos[1].

But it did not seem good to the Lord, that Satan should appear so far to have triumphed, as to have rendered even *one* of the smallest Provinces of his Empire a worthless and useless ruin. The work of God was not to be thus marred by a rebellious creature: nor was a gap to be made in the Moral Universe without speedy reparation. A New World was organised out of the chaotic materials of a Former World: and Man, at that time but a little lower than the Angels, was appointed to the sovereignty which Satan had forfeited. The whole transaction was a spectacle to the millions of Angels

[1] To prevent any misapprehension, similar to the actual misapprehension of a valued friend who erroneously imagined that I was assigning to Satan a Kingdom of which the tenants were those Saurian Monsters that now exist only in a fossil state, I would here, as distinctly as I can, state my supposition to be: 1. that, through the various preparatory changes which modern Geology has noticed, the Earth was at length brought to a state of celestial perfection; 2. that, *when thus perfected and not before*, it was made the delegated Kingdom of Satan and his subordinate Angels prior to their fall; 3. that, as the result of their fall, it was penally reduced to a chaotic state; 4. and that, out of this chaotic state to which it had been thus penally reduced, it was recovered, for the habitation of the new creature Man, through the course of the Six Successive Days of the Mosaic Cosmogony. In strict correspondence with this view, the Earth, when (as I believe) *penally* reduced to a chaotic state, is said by Moses to have been, not only *waste*, but likewise *empty:* that is to say, empty of all intellectual and responsible agents. See above, sect. iii. chap. 2. § I. 1.

who had remained faithful. Like a still greater Mystery, these were the things which the Angels desired to look into. In the morning of the recovered Earth, *the Stars sang together: and all the Sons of God shouted for joy.*

(2.) We are brought, I think, to this conclusion, by the very necessity of what may be called the official character of Satan, as it is revealed to us in SCRIPTURE.

The great Adversary does not stand alone: though, by a bad eminence, the title of *Diabolus* or *Devil*, never occurring relatively to an Evil Spirit save in the singular number, is exclusively appropriated to him.

We read of *the Devil and his Angels:* and, of these Angels, some are repeatedly designated as *Principalities* and *Powers* and *Rulers;* a mode of expression, which at once imports a regular gradation of rank in the Army of Satan, implies the fearful magnitude of that Army, and exhibits its Leader as a Sovereign-Chief or Prince within the limits of his own Dominion.

In accordance with this Kingly Superiority, we find, in SCRIPTURE, names expressive of it, appropriated to him.

He is the *Prince of the Demons*, the *Prince of this World*, the *Prince of the Power of the Air*, the *God of this World*[2].

The like Sovereignty he claims, as of right belonging to him: claims it, even when tentatively bearding the Lord of Glory to his face.

[2] Matt. ix. 34. xii. 24. John xii. 31. xiv. 30. xvi. 11. Ephes. ii. 2.

Thus we read in HOLY SCRIPTURE: *The Devil taketh him up into an exceeding high mountain, and sheweth him all the kingdoms of the world and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me*[1].

From such an account of Satan's official character, we cannot, I think, doubt, that he was one of those prëeminent Angels, to whom was severally assigned the delegated Monarchy of some one or other of the Heavenly Mansions.

As such, he had his subordinate Principalities and Powers and Rulers next to himself in command, and beneath them an innumerable Company of Angelic Legionaries all of whom owned him as their exalted Chief. But he fell: and his Chivalry fell with him. Hence, as a rebel, he was ejected from his Vice-Royalty: and his associates, having joined in his rebellion, were ejected along with their Prince.

3. What, then, was the particular Sidereal Mansion in the House of the Father, from which Satan and his Rebel Rout were ejected, and which, in consequence, remained void and empty of inhabitants?

Surely, it must have been no other than our own Planet, which the Sons of God first beheld penally reduced to a chaotic state of confusion and darkness, and afterward saw restored to the condition in which it was when Man was placed in it and invested with its full sovereignty. This called forth their loyal and dutiful exultation: and we read not of similar exultation, in regard to any other Sphere. The

[1] Matt. iv. 8, 9.

supposition is perfectly consistent with itself, and is in strict harmony with what we can gather from SCRIPTURE. Satan is ejected from a World, of which his ungrateful rebellion shewed him unworthy: and Man, who in his innocence was made a little lower than the Angels, is crowned with glory and honour by receiving the investiture of the justly forfeited Dominion[2].

II. I have already said, that, with the Origin of Evil, I pretend not to meddle. Yet, however in-

[2] On this Theory, the friend, to whom I have been so much indebted, makes the following remark.

"Your Theory, of *the former Tenants of this Earth having in that remembrance a motive for their hostility to its present Inhabitants*, and *the conversion of their former Heaven into their future Hell*, carries with it such an air of suitableness, that I should wish to have it established on sure grounds: but I do not see any warrant for it in SCRIPTURE. The passage in Job seems to me to refer to a much earlier period; to a period, not less early, than the first Creation of the Planets: which are represented as exulting in their new existence, and as welcomed by the Songs of the Angelic Inhabitants of the other Heavenly Mansions; the Planets being the brightest Stars to us, and the hebrew word for *Morning* signifying equally *Brightness*. The preceding questions apply, not to the *Alteration of a House*, but to *its First Building when the Foundation was laid where nothing had existed before*."

The force of the present objection depends upon the true sense of the hebrew word *Jasad*. If it strictly denotes such a Primary Foundation as an *Absolute Creation of Substance out of Nothing:* then, of course, all that I have said is untenable. But the question is: *Whether it does, of philological necessity, bear exclusively any such limited sense.* Now I am much inclined to think: that, both its frequent grammatical usage, and its particular context in the passage from Job, forbid, in *that* passage, the proposed strict limitation.

I. Let us first attend to the frequent grammatical usage of the word.

1. In the passage now before us, the Almighty asks: *Where wast thou, when I* FOUNDED *the* EARTH? And then, in a subsequent question, it is further asked, according to our English Version: *Whereupon are the* FOUNDATIONS *of* IT *fastened?*

But the word used in the subsequent question, *Adanim* to wit, is entirely different from the word employed in the first question which is *Jasad:* and it is plain enough, that the sense of *Jasad*, as it occurs in

scrutable this dark subject may be, there must, I suppose, have been *some* GROUND or *some* PRINCIPLE, on which rested the Rebellion of Satan.

the present passage, must be determined by the sense of the explanatory word *Adanim*.

Now the word *Adanim* frequently occurs in the Book of Exodus: and, *there*, it invariably means *Sockets*, into which, for the sake of stability, Pillars should be inserted at their lower extremity. See Exod. xxvi. 37. xxxv. 11. xxxviii. 10, 27.

Hence I see not, how the inference can be avoided: that the *Founding of the Earth*, in the first question, is incapable of *there* meaning the *Original Creation of its Substance out of Nothing*. On the contrary, it must mean, the *Constructing of the present Earth upon some Substance which already existed, and which is metaphorically described as the Sockets into which it was let after the manner of Pillars*. Thus, in following out the same metaphor, we repeatedly read of what are called the *Pillars of the Earth:* Pillars, as it were, let into their proper Sockets. See 1 Sam. viii. 2. Job ix. 6. Psalm lxxv. 3. Prov. ix. 1.

The drift, then, of the second question I take to be: The Earth, as it now exists, is founded upon a certain Substratum of Pre-existing Matter, which metaphorically may be styled *Sockets:* but, in the boundless regions of empty Space which Job in the same divine Poem calls *Nothing* (Job xxvi. 7), who shall say, where these Sockets themselves are fastened?

2. Exactly the same idea is propounded by the Psalmist: though, instead of using the word *Adanim*, he employs the word *Mechonim*.

Introducing the word *Jasad* to denote the FOUNDING of our Earth, he states, that it was FOUNDED upon its *Mechonim* or *Bases*. Psalm civ. 5.

The *Bases*, therefore, or, as the Writer of the Book of Job calls them, the *Sockets*, must obviously have existed *before* that FOUNDATION of our Earth which the Psalmist intends by the word *Jasad:* because, otherwise, it could not have been FOUNDED *upon* them. And, what we are to understand by these already existing *Bases*, or *Sockets*, is told us, still by the Psalmist, in direct terms.

He has FOUNDED *it upon the Seas: and, upon the Ocean-Floods, he has based it*. Psalm xxiv. 2.

Such a description cannot relate to the Primeval Creation of the Substance of the Earth out of Nothing: but is plainly borrowed from the Mosaic Account of that Formation of our *present* Earth, to which I have supposed the passage in Job to relate. When our desolated Sphere had been reduced to a Chaos, and when a mighty wind moved upon the face of the universally diffused Turbid Waters, the commandment went forth: *Let the Waters be gathered together unto one Place, and let the Dry Land appear.*

This seems to be not obscurely set forth to us in HOLY SCRIPTURE.

If a man desire the Office of a Bishop, he desireth

Thus, as the Psalmist speaks, was the Earth FOUNDED upon the Seas: which, consequently, in their turbid chaotic state, are the metaphorical Sockets in the Book of Job.

But all this, of very necessity, so far as I can see, refers the particular FOUNDATION of the Earth mentioned in Job xxxviii. 4, not to its *Primeval Creation out of Nothing*, but to its *Subsequent Formation out of a vrëexistent Chaos* as detailed in the Cosmogony of Moses.

3. In fact, the word *Jasad* is used very much in the same loose sense as we use the word *Create* when we speak of the Creation of a Peer.

Thus it is said, that David and Samuel the Seer FOUNDED certain persons in their office. 1 Chron. ix. 22. The hebrew word here used is *Jasad:* but our translators very properly render it, not *founded*, but *ordained.*

Thus, again, it is said, that King Ahasuerus had so FOUNDED, that all should use their own pleasure in drinking. Esth. i. 8. The word, here also used, is the same word *Jasad:* but our translators rightly express its sense by *appointed.*

II. So far, then, as the grammatical usage of the word *Jasad* is concerned, there is nothing to require, that it should strictly be understood of *Creation out of Nothing:* and, consequently, from the philological necessity of the word itself, there is nothing to require, that the FOUNDING of the Earth, in the passage before us, should be rigorously understood of its *Primeval Creation.* Such being the case, since, so far as grammar is concerned, the word may indicate either the *Primeval Creation* or the *Mosaic Formation* of our Sphere, we must be determined in our choice of the sense by the particular context.

1. Now I cannot help thinking, that the context of the clause before us determines the sense of the word *Jasad* to be *here* what I have supposed it to be.

At the time when our Earth was FOUNDED in the sense of *Jasad* as employed by the Author of the Book of Job, not only did the Stars of the Morning, or (as my friend would understand it) the Stars of Brightness, figuratively sing together; but, likewise, all the Sons of God, or all the Angelic Hosts, literally shouted for joy.

This context is very remarkable.

If all the Stars of Brightness, whether (as my friend thinks) the Planets particularly, or the Stellar System universally, sang together at the FOUNDING of the Earth alluded to in the passage; and if, at the same time, all the Sons of God shouted for joy; in *that* case, both the Stars and the Sons of God must have been *already* in existence.

2. But, unless my friend admits the FIRST CREATION of the Earth, or (as the theory may be) its SUBSEQUENT FORMATION, to be *later* than the

a good work. A Bishop, then, must be blameless ;— not a Novice, lest being lifted up with PRIDE, *he fall into the condemnation of the Devil. Moreover, he must have a good report of them which are without : lest he fall into reproach and the snare of the Devil.*

From the warning which the Apostle gives to a Christian Bishop, and from his grave decision that a person appointed to that high function ought not to be a Novice either in practice or in doctrine (whatever occasional exceptions there might be in the point of age, as Timothy himself afforded a well known case), lest, *being lifted up with* PRIDE, *he should fall into the condemnation of the Devil :* we seem dis-

FIRST CREATION of the Planets: he must needs be compelled to *deny* that circumstance.

The passage in Job he refers "to a period not less early than the FIRST CREATION of the Planets, which (he says) are represented *as exulting in their new existence.*"

This, however, is not quite an accurate statement of the purport of the passage.

The Planets (if Planets be exclusively meant) are represented, as exulting, not in *their own* new existence, but in the FOUNDING of *our Earth.*

In fact, the *subject* of the passage is, most plainly, not the remotely distant FIRST CREATION of the Planets *collectively* so as to *include* the FIRST CREATION of our Earth, but simply the FOUNDING of our own particular Planet, whether, to the word FOUNDING, we ascribe the sense of *Absolute Creation* or only the sense of *Orderly Formation.*

Let us interpret the word as we please, still the SOLE subject of the passage is the EARTH, not the Stars or Planets collectively. It is the EARTH, that is founded: it is the EARTH, that has had its demiurgic measure laid out by line: it is the EARTH, that has its Sockets fastened upon inexplicable vacuity. To the EARTH, the whole passage refers *exclusively :* and that EARTH is said to be founded, when the Stars of the Morning sang together, and therefore when the Stars of the Morning were *already* in existence.

Hence, the passage cannot describe, either a concurrent FIRST CREATION, or a concurrent NEW FORMATION, of the entire Planetary System, *including* the EARTH: for the EARTH is the *only* Planet spoken of.

tinctly to gather, that the operating *Principle*, which led in its issue to the condemnation of the Devil, was no other than PRIDE.

The sudden elevation of a Novice might naturally tend to inspire a lofty opinion of his own merit: and, through this mental elation, he might easily be tempted to disregard either the good or the bad opinion of the unconverted Gentiles who were without the pale of the Church; and thus, by incurring deserved reproach, might fall into the snare which the Devil had prepared for him. Thus, the warning being founded upon the FACT of the Devil's condemnation, and the concomitant gloss specifying the danger of PRIDE as the *cause* of the warning: I see not, what the conclusion can be, save that the condemnation of the Devil was ultimately produced by his being lifted up with PRIDE.

1. The manner, in which his PRIDE operated so as to produce his condemnation, may, if I mistake not, be gathered from various intimations in SCRIPTURE.

(1.) We may begin with the very name appropriated to him.

He is styled, descriptively, *Satan* or *Adversary*.

If an Adversary, he must needs be an adversary to some one. Doubtless, he is, at present, an adversary both to God and to Man: but, since his fall *preceded* the creation of Man, he must *originally* have been the adversary of God *only*.

In what manner, then, was his opposition to God carried on?

It was founded, we have seen, upon an overweening estimate of himself. He was lifted up with PRIDE: pride, in some manner or other, operating

against God. This carried him onward, through the medium of Discontent and a self-sufficient Desire of Independence, into overt Rebellion: and, thence, ultimately, as a just recompense, he fell into Condemnation [1].

[1] His condemnation led to his expulsion from his Vice-Regal Kingdom: which Kingdom I have supposed to be our Earth, prior to its being penally reduced to a chaos, and therefore prior also to its being restored in the course of the Six Days of the Mosaic Cosmogony.

Now I cannot refrain from thinking, that some ancient tradition of this circumstance, associated with the prevailing eastern belief of a succession of similar worlds, gave rise to the curious oriental fable of the Pre-Adamite Kings. Wishing to obtain more information on this subject than I possessed, and having vainly searched both D'Herbelot and Fabricius, I applied to a quarter where I felt assured of a freedom from disappointment: my learned and valued friend, to wit, Dr. Lee, late Professor of Hebrew at Cambridge, and now deservedly Canon of Bristol and Rector of Barley.

I subjoin his very interesting communication.

"You are quite right about the Pre-Adamite Kings. You must know that the Eastern Historians begin with the very earliest point of time, of which they have any knowledge; mostly, at the Creation: but, with the Persians, the date is considerably higher; for these Pre-Adamite Kings are of Oriental Creed and of true Persic Descent. I have two Persian MSS. now by me, so commencing, and then going into abundance of particulars about the Race which preceded Adam. These MSS. contain Mirchond's great History of Persia, entitled the *Rawzati Suffa*; the other History is called the *Khoolasati Elakhbar*: that is, respectively, *The Garden of Purity*, and *The Extract or Best of Histories*. It would tire you to tell you all, that these good men say. I will give you perhaps as much as you want, from Richardson's Dissertation prefixed to his Arabic and Persic Dictionary.

"The various creatures which preceded Adam, says he, were supposed to have been governed by seventy-two Salimans: the last of whom is surnamed *Jan ben Jan*. This monarch had offended Omnipotence: and the Angel Nares was sent from heaven to chastise him. A war ensued, which terminated in the defeat of the Pre-Adamite King: and Nares governed in his room. But, this Angel becoming also intoxicated with power, Adam was created: and all the Earth was ordered to obey him. Nares, composed of the elements of fire, scorned submission to a clay-formed creature. He rebelled against the Divine Will; and was joined, in his revolt, by the Dives or Demons: but the Peris or Fairies, acquiescing in the mandates of Heaven, became, from that time, the friends of man-

(2.) In further conducting the inquiry, we may next advert to that very remarkable Portion of SCRIPTURE, the first chapter of the Epistle to the Hebrews.

Upon this whole matter, it strikes me, as throwing much of the very light which we require.

Throughout, it is a studied comparison, between the Supreme Majesty of God the Son and the immeasurably inferior rank of the created Angels.

The Son, through whom the Invisible Father made the Worlds including all their various revolutions in their progress to perfection, is said to be *The Bright Radiance emanating from his Glory* and *The very Stamp or Impression of his Subsistence:* and he is described, as sustaining all things by the word of his own Power. Hence, as the Early Church rightly

kind. Nares, with his chief followers, was cursed by God, and doomed to a long period of torment in the infernal regions: but the other Dives were allowed to range over the Earth, as a security for the future obedience of Man.

"The residence of these ideal beings is styled *Jinnistan*. They are the Genii of the Arabian Nights.

"We have, in this, I think, a Fragment of the old Oriental Philosophy, by which it was attempted to account for the origin of evil. It is visible also in the Heresy of Manes: but is more elaborately worked out in the series of δυνάμεις of Basilides and the Eons of Valentine. It is curious to observe, that much of this is still to be found in the Mohammedism of Persia, which is of the Shiah Sect. I have a MS. by me, giving an account of the continual warfare kept up, between the leaders Intellect and Folly: each of whom is attended by an army of analogous followers respectively. With Intellect, we have Light; with Folly, Darkness: the two original Principles of the ancient Persians. I should say, that this MS. contains the authoritative Body of Divinity followed by the Shiah Sect of Persia. The author of the *Dabistan* too tells us, that, in Mesopotamia, this Sect worships the Sun and even the Devil: that is the Personifications of these two Principles. From what I have read in several of the Writers of this Sect, I have no doubt, that the very Creeds and Observances of the Ancient Heretics are still, to a great extent, kept up.

"A great deal about these Dives and Peris is to be found in the *Shahnamah* of Firdausi, the great National Poem of Persia."

judged from this passage, *the Son is consubstantial with the Father:* inasmuch as he is an Emission of Glory from the Paternal Glory, even as (such was the primitive illustration) flame is communicated from flame. Hence, he is *God from God, true God from true God.* Such being his essential nature, he is so much superior to the Angels, as he hath, by inheritance from his Father and not merely (as the Arians babble) by a higher act of creation, *obtained a more excellent name than they.*

This vital difference being laid down; the difference, in fact, between the Personal Word through whom instrumentally the Father created all things, and the various things that were created whether Intelligences or mere Unintellectual Matter: the Apostle proceeds to his illustrative proofs of the immeasurable superiority of the Son to the very highest of the created Angels.

To none of these Blessed Spirits, did God say, at any time: *Thou art my Son; this day have I begotten thee.* Nor, though, in an inferior and limited sense, they are all *Sons of God,* did the Almighty ever allege his essential or physical relationship to any one of them, by saying: *I will be to him a Father; and he shall be to me a Son.*

On the contrary, when he introduces the First-Begotten into the Habitable World, exhibiting him to all creatures as the glorious Visible Being by whom the Invisible Father is declared; his language is: *Let all the Angels of God worship him;* or, as it is expressed in the Book of Psalms which St. Paul thus authoritatively interprets, *Worship him, all ye Gods.* That is to say: Worship him,

all ye Angels, who are delegated Gods, or Gods by holding the office of superior gubernation.

Furthermore: of the created Angels, however elevated some might be by virtue of their entrusted Vice-Royalties, he only saith: *Who maketh his Angels Spirits; and his Ministers, a Flame of Fire.*

But, unto the Son he ascribes a proper, though derivative, divinity: and proclaims him to have been anointed above all the Angelic Beings, though, under some aspect or other, he speaks of them as being his Fellows or Associates. *Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of thy kingdom. Thou hast loved righteousness, and hated iniquity: therefore God, thy God, hath anointed thee with the oil of gladness above thy Fellows.*

Finally, the contrast being sedulously kept up to the close of the passage, while the Angels are described as only *Ministering Spirits*, to no one of whom the Deity ever said, *Sit on my right hand, until I make thine enemies thy footstool:* the Son, by an application to him of a sublime address in the hundred and Second Psalm, is celebrated as the Divine Person, who, in the beginning, laid the foundation of the Earth, and of whose hands the Heavens are the Work; for all created things are liable to a change of form in the arrangement of their material particles, but the Son remains ever the same, and his years shall not fail.

2. From an attentive consideration of this place, we may, I think, receive much light upon the present inquiry.

(1.) The Son of God, emanating from the Bosom of that alone Simple Spirit the ever *invisible* Father, himself became *visible* by an assumption of that material human form in which he repeatedly appeared to the Patriarchs.

Thus, mysteriously and to us incomprehensibly, uniting himself to Matter, he became, instrumentally, the Creator of the whole Material and Intellectual Universe.

When the vast work was accomplished, and when each governing Angel was placed with his subordinates in his own allotted Mansion, the First-Begotten was introduced by the Father into the Habitable World which he had mediately created: and all the Angels of God were charged to worship him.

Such is the inspired application of the passage in the ninety-seventh Psalm, here referred to: but, where the Apostle *generally* writes ANGELS, the Psalmist *particularly* writes GODS; thus, in an especial manner, since the title of *Gods* is hebraistically bestowed upon Governors and Magistrates, representing the Father, as charging even those *superior* Angels, each of whom in his allotted Orb, was the delegated God or Viceregal Governor of a Host of *inferior* Angels, still to worship HIM their Divine Prince and Chief and Captain.

These exalted Beings, the Angelic Governors of other Angels, are styled, in the lofty Chivalry of Heaven, the *Fellows* or *Companions* or *Knightly Associates* of the Son: but, as the Supreme Captain of the Lord's Hosts, the *sole* mighty Archangel, HE is anointed with the oil of gladness above them all.

Each Delegated Governor of a Regal Mansion has

his subordinated throne: but, unto the Son, thus anointed above his Fellows and thus constituted the Prince of all the Angels, he saith: *Thy throne, O God, is for ever and ever.*

Such language shews, that the material and visible form, assumed by the Son, was the same as the material and visible form in which the Angels were invested: and it further shews, that his Archangelic Rule was the same in *kind* as their Delegated Angelic Rule, though differing immensely in *degree;* the difference, in short, between Independence and Dependence. Otherwise, we cannot well discern the propriety of the Vice-Regal Angels or Magistral Gods being styled the *Fellows* or *Conjoined Associates* of their mighty Archangel.

(2.) Now, from SCRIPTURE, we distinctly learn, that Satan was an Angel of the highest Class, having under him, both those subordinate Officers who are called *Principalities* and *Powers* and *Rulers,* and likewise a numerous Host of inferior Angels, marshalled in their several Divisions or Legions, and prompt to obey both their chief Commander and those who in graduated order acted under him. In a word, he was the Delegated Sovereign of the Sidereal Mansion which we now inhabit: swaying it with viceregal authority, ere it was resolved into a dark and confused Chaos.

Such being the case, the Divine command, relative to the great Filial Archangel, *Let all the Angels of God worship him,* or, still more specifically as respects those Gods by Office the Angelic Vice-Roys who presided each over his own Sphere, *Worship him, all ye Gods:* this divine command would obviously extend to Satan, as well as to his Peers.

All the mighty Functionaries cheerfully obeyed: for they well knew, *whom* they were called to worship. The command they felt to be reasonable: inasmuch as they knew, that their visible Archangel was the Image of the Invisible Deity; the mysterious Being, who is in the Bosom of the Unseen Father, and whose Office it is to declare his attributes and behests. Without presuming to inquire into what even to *them* was incomprehensible, the Wondrous Nature of the Godhead, they, in a devout spirit of faith and obedience, acknowledged it to be just, that *all should honour the Son, even as they honour the Father:* they practically felt, that *he, that honoureth not the Son, honoureth not the Father which hath sent him.*

Thus was there concord throughout the innumerable Mansions in the House of God.

(3.) Yet there was an exception. From *one* of these Mansions issued a jarring sound of discord. A single Official God refused to bow the knee: and the myriads of his subjects supported their Chief in his rebellious determination[1].

We gather from SCRIPTURE, that the immediately impelling cause was an insane PRIDE, by which he

[1] It is easy to see, that the Mohammedan Fable of Eblis refusing to worship Adam, on the ground of his being a clay-formed creature, is the very same, as that in the preceding note which details the exactly similar refusal of the rebellious Angel Nares. Compare Koran, c. xvii. p. 233. The *real* refusal, on the part of Satan, was to worship the Son in his human form as the great apparent Angel of God's Presence or the Filial Messenger of Jehovah. The bringing the First-Begotten into the World or Universe, with the charge that all the Angels of God should worship him, as mentioned in Heb. i. 6, *preceded*, I apprehend, the Fall of Satan with his associated Angels: and that Fall caused the reduction of our Planet to a Chaos, out of which was reconstructed the Earth for the rule and habitation of Man.

was lifted up, and through which he fell into condemnation.

How this PRIDE operated, and upon what specious *Principle* it rested, can only be matter of conjecture. Specious it *must* have been: for, otherwise, his subordinate Host, with no reclaiming Abdiel save in Poetry, would not unanimously have been carried away into revolt. Perhaps the Chief, feeling himself *equal* to the other great Peers, could not brook the *superiority* of a declared Archangel, the universal and unrestricted Captain of the Host of Jehovah. Perhaps, viewing this Archangel in outward appearance similar to all the other Dominant Angels, as we *know* him to have been similar, when, with two attendants, he visited Abraham: perhaps, thus viewing him, he might encourage a spirit of *Infidelity* which suited his PRIDE, and disbelieve, or affect to disbelieve, any superiority in the Archangel to himself[2].

But, however this may be, we *know*, that he disobeyed and fell: and we further *know*, that PRIDE, in whatever *mode* it might operate, was the actuating *Principle* of his disobedience.

Under some aspect or other he placed himself in direct opposition to the Son of God: and, as such, was the true Archetypal Antichrist, of whom every human antichrist is but the tool and the transcript.

Defying the Divine Word, and impenitently persisting in his defiance, he, with his rebellious Host, was justly deposed from his Delegated Sovereignty: the fair seat of that Sovereignty was penally reduced to a dark and confused Chaos: and, when its con-

[2] Some such view as this was taken by Milton. See Paradise Lost, book v. ver. 600—802.

stituent materials were reorganised into the form and perfection of the Paradisiacal World, the Orb, where Satan had once reigned, was given to a new lord; the ignominy of the transfer being augmented, both by the physical inferiority of the successor, and by the stupendous promotion which ultimately awaited his progeny.

What is Man, that thou art mindful of him: and the Son of Man, that thou visitest him? For thou hast made him a little lower than the Angels: and thou hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: thou hast put all things under his feet.

Such is Man physically: but marvellous, in the Application of the Apostle, is the superangelic promotion of his nature.

We see Jesus, who, in his humanity, *was made a little lower than the Angels, for the suffering of death, crowned with glory and honour*[1].

From this particular application of a general statement, it might seem: that, as Christ, our Covenant-Head, represents Humanity at large, and not any single individual man; so, in him and through him, our humanity is to be raised to such a pitch of glory and honour as to be in no wise inferior to the nature of Angels, and thus, after the Resurrection and Final Judgment, to be fully qualified to take the place in the Armaments of Heaven which had been forfeited by Satan and his Associates[2].

[1] Psalm viii. 4—6. Heb. ii. 9.

[2] I am not clear, whether Dr. Whitby's Comment on the passage is not somewhat too meagre and limited. Dr. Doddridge, I think, comes nearer to the mark.

CHAPTER IX.

THE ENDURING CONTEST OF THE ARCHANGEL AND HIS REBELLIOUS VASSAL FOR THE SOVEREIGNTY OF OUR EARTHLY PLANET.

THE late excellent Bishop Van Mildert, in his noble *Historical View of the Rise and Progress of Infidelity*, justly deems our Planet, from the season of the Demiurgic Six Days, to be the Theatre of A PROTRACTED AND INCESSANT CONTEST, between Christ and the Prince of Darkness, between the Redeemer and the Destroyer of Souls, between the Power of God unto salvation and the Power of Satan unto perdition[3].

I. Thus does this able and lamented Prelate briefly introduce the great Argument of his Work; and well does he carry it out in the Sequel.

Of every Form of False Religion, when analysed and reduced to its first Principle, INFIDELITY is the Basis. Man *will* not adhere simply to Faith in God's Revelation. Whether that Revelation was made to Adam, or to Noah, or to Moses, or to the Church of Christ through the great Prophet of the

[3] Boyle's Lectures. Serm. i. vol. i. p. 1.

New Covenant: either he absolutely rejects it, or he adds to it, or he subtracts from it, or he altogether new models it. Nay, even if we look through Prophecy to the close of the Thousand Years of Purity and Happiness, the same picture still presents itself: and the last great Rebellion, which ushers in the Final Dissolution and Reconstruction of our Globe at the Day of Universal Judgment, is plainly founded upon a daring spirit of UNBELIEF, associated with an intense hatred of God's Ways. *When the Son of Man cometh*, emphatically asks our Lord, *shall he find Faith in the Earth?* The hand of the Adversary is visible throughout: and the experience of ages serves but to confirm the explanatory declaration of SCRIPTURE.

1. To enter upon a Topic which has been exhausted by such a man as the Bishop of Durham, would be worse than superfluous.

The FACT of a constant Antagonism between Christ and Satan, an Antagonism brought even to a direct Personal Contest in the Day of our Lord's Temptation, is impressed upon the History of the World: and the bitter opposition to the Work of Grace, on the part of the very persons for whose benefit it was undertaken, is unaccountable, save on the ground of A PERPETUAL STRUGGLE carried on by an Evil Being, far superior to Man in natural strength and craft and power and influence.

Fallen Man, as such, *dislikes* holiness, and is *averse* to the mode of deliverance prescribed in Revelation. But, when we recollect the fiendlike *cruelties* which have been perpetrated upon the Children of God simply *because* they bore the im-

press of their Heavenly Father, we seem to observe the secret workings of some physically Higher Being characterised by a diabolical malignity.

From Fallen Man *simply*, we should, I think, look for nothing beyond indifference or dislike: *direct* atrocities we should not anticipate. But, when Man is acted upon by a Power of Evil from without, and *that* Power characteristically described as *a Murderer from the beginning:* we *then* can readily account for the execrable barbarities, which, in all regions and in all ages, have been perpetrated, under the name and plea of Religion. *The time cometh*, said our Lord, *that, whosoever killeth you, will think that he doeth God service.* Here we see the hand of the Primeval Murderer. We may conceive, that, through force of temptation afforded by the passions, Man, without any *particular* instigation from Satan, might fall into much dissoluteness and corruption: but envy, hatred, and malice, producing a harvest of cruelty and murder, are *themselves* spiritual sins, to whatever temporal atrocities they may *lead;* and, thence, they force us to look out for a powerful impelling Cause *external* to Man himself.

2. Here I may venture, to take up the matter where the Bishop has left it; and thus supply a link, which, in his chain of demonstrative argument, was wanting, simply because he had not entered upon the particular ground of the present discussion.

The FACT of the Contest he has historically established, beyond all possibility of reasonable doubt: respecting its RATIONALE, *why* it should be specially

carried on in *our* Planet (for SCRIPTURE is totally silent respecting its being carried on *elsewhere*[1]), he says nothing.

This Contest is a Contest for the Sovereignty of the Earth in particular, of which Satan claims to be the rightful God and Prince. *All these things are* MINE, was his virtual assertion to his Competitor, when he said: *All these things will I* GIVE *thee, if thou wilt fall down and worship me.* On the other hand, the very same claim is contradictively put forth by his Competitor. *All the Earth is* MINE. *The World is* MINE, *and the fulness thereof. All Souls are* MINE. *All things, that the Father hath, are* MINE[2].

Thus stand the terms of the Contest. But, if, *de jure*, the Earth was the peculiar property, the rightful domain, of Satan: then Man was a hateful and hated and insulting usurper, most offensively intruded upon his Peculium by the mere superior strength of his Rival.

For the remarkable and persevering malignity, then, on the part of Satan, toward Christ and the whole Human Race, we seem to have a solution in the results to which our present inquiries have conducted us.

Satan, the Viceregal Governor of this Planetary Mansion in the House of the Father, through PRIDE, stood directly opposed to the great Archangel, and refused him both obedience and worship. But the just and holy Moral Ruler of the Universe cannot

[1] The Heaven in Rev. xii. 7 is no exception: for the Heaven, there spoken of, is the Figurative Heaven of Prophecy.

[2] Exod. xix. 5. Psalm l. 12. Ezek. xviii. 4. John xvi. 15.

tolerate rebellion in any Province of his Empire, and allow it to be successful. This, of necessity, led to the deposition of Satan and to the consequent destruction of the fair Realm which he abusively wished to usurp and to hold in complete independence: and in a proudly impenitent spirit, the disgraceful punishment, which was no other than a penal degradation from his former rank as one of the High Dignitaries of Heaven, would obviously produce, as our great poet speaks, *the unconquerable will and study of revenge.*

But every feeling of this kind would be blown up into tenfold rage, when the deposed Fiend beheld, amidst the unanimous hosannas of the Sons of God, his blasted Domain reorganised for the abode of a Race of Inferior Creatures, who should succeed to the Sovereignty once possessed by himself. A new object for his hatred would be now provided: a hatred, fearfully mixed with envy and a proud burning sense of unjustly injured merit. Henceforth, his hatred would be a compound hatred: and the sole miserable consolation which he could feel would be, to wreak his vengeance upon those whom he deemed the upstart usurpers of his rightful territory, and thus to do despite to the mighty Archangel from whose avenging arm he had suffered the loss of all things valuable. This Planet he considered, as being justly *his own.* Hence, the whole of his permitted Strife has been, in fact, a trial of Strength and Power, whether he or the Son of God should be the Master of it.

3. In carrying out this trial, Satan, inevitably conscious of his inferiority, must, I suppose, on that

account, have been much perplexed, and indeed encouraged, by the success which he met with through a long succession of ages.

He was engaged in a contest for Victory and for the Planetary Empire which he had forfeited, with an Opponent whom he unwillingly felt to be his superior: and yet, with some comparatively small exceptions, he was allowed to be uniformly successful.

Our first parents, the hated immediate usurpers of his Domain, easily yielded to his temptation: and, whatever he might understand by the obscure sentence passed upon his vehicle the serpent, his efforts in the Antediluvian World, notwithstanding the monitions of Enoch and the protestation of Noah, brought on an universal corruption, and at length were crowned by the penal catastrophè of the Deluge.

The same success attended his machinations in the Postdiluvian World: and a small Remnant only acknowledged the authority of Jehovah, while an immense Majority were the willing Vassals of the Fallen Angel.

Truly, he might well claim to be still the *Prince of this World* and the independently regnant *God of the Earth*. He might, indeed, feel himself *cramped;* he might sensibly perceive a strong *restraining* hand upon his neck: but still, *on the whole*, his success was such as to preclude despair and to encourage exertion.

That Christ, in the day of his first Advent, was to vanquish him by death; that he was to triumph openly over him on the cross; and that *thus* he should secure to himself a People, in despite of

the Adversary's utmost machinations: *this*, I apprehend, Satan could not have antecedently known; or, at least, must have had very indistinct views of the subject. If he *had* fully understood, that, in this extraordinary way, Christ was to vanquish him and effectually to bruise his head, it is difficult to conceive, that he himself should have been *actively* instrumental, in bringing on the Crucifixion, by his *direct* successful temptation of the traitor Judas[1]. Like the Jews, he seems to have imagined, that the death of Christ would effectually break the importunate Deliverer's power: and thus, after numerous encouraging instances of success, he would finally attain the completeness of victory, and would be left in the future undisturbed sovereignty of his old original kingdom, with the triumph of having become the undisputed lord of the creature who had been intended to occupy his place.

Soon, however, he found himself considerably mistaken. The *Religion* of the Redeemer did not expire with the *Death* of the Redeemer: on the contrary, the Gospel was zealously and successfully preached by those, who had been appointed to the work, ere their Master was removed personally from

[1] See John xiii. 26, 27. I have often thought that there is something very peculiar in the recorded circumstance of the *mode* in which Satan exercised his influence upon Judas. In the text, I have only spoken of his *direct successful temptation*. But the force of the Original far transcends my own somewhat dwarfish statement. Τότε εἰσῆλθεν εἰς ἐκεῖνον ὁ Σατανᾶς. *Then Satan* ENTERED *into him*. Thus the wretched Judas, forsaken of God on account of his deliberate wickedness perpetrated with full light in his head though with diabolical malice in his heart, actually became an INCARNATION of Satan: and thus the Apostate Spirit, incarnate in Judas, stood directly opposed to the Son of God, incarnate in the humanity of Jesus. The antithesis may be deemed perfect: INCARNATION against INCARNATION.

this World. Satan's next labour, therefore, in carrying on the Contest, was to stir up an incessant persecution against the Adherents of his Rival whom he might now well suppose to have hopelessly quitted the field, in order that, if their efforts could not entirely be hindered, their success might at least be very greatly diminished.

Here, to a certain extent, he carried his point: but, still, the word of God prevailed, until Christianity was seated on the Throne of the Empire.

What could not be extinguished, might, however, be corrupted: and Satan, even from his own experience, was not ignorant, that the Corruption of the Best is the Worst. By a widely spread apostasy from the *real* Gospel, while a specious *semblance* of the Gospel was still delusively preserved, Satan, to a fearful extent, succeeded in nullifying the Plan of Man's Salvation: and, though he could not *wholly* extinguish the Truth, he drove it to seek refuge in deserts and mountains, while he himself established his seat amidst the vain pomps and superstitious will-worship and deadly perversions of a nominal Christianity.

Here, again, since *all* did not submit to his imposture, persecution, as in pagan times, was his engine: and, when Christendom began to awake from the slumber of many centuries, every effort was made by him to impede the progress of Biblical Light and Knowledge. He could not wholly succeed: yet, in some regions, he altogether extinguished the reviving Gospel; and, in others, almost without a struggle, he retained his sovereignty unshaken.

One more effort still remained to him. Superstition, even in countries most under his sway, had become a well nigh effete implement: but that very badge of Antichrist, a daring and reckless Infidelity, whether artistically polished or grossly vulgar, might yet be inculcated. Considerable success once more attended him: but, in our present position in the downward course of Chronology, from the sure word of prophecy, we know; that the great mixed confederacy against Christ and his Gospel, formed in the latter day through the agency of Satan, is destined to be broken between the two seas in the mountains of Judèa.

And now, after this signal defeat of the fallen Angel, we encounter a marked change in the progress of the contest.

During the yet future period of the Thousand Years (as a term, announced by well nigh all the ancient Prophets, is specifically limited by St. John), after the complete destruction of the great Antichristian Confederacy, and after the conversion and restoration of Judah and Israel, the long protracted Contest turns, *numerically*, for the first time, in favour of the mighty Archangel. Hitherto, the enemies of Christ have been *more* than his friends: but still, while this was acknowledged, the small Company of faithful Believers was solaced with a prophetic promise of eventual superiority even in this World. *Fear not, Little Flock: for it is your Father's good pleasure to give you the Kingdom*[1].

After the Destruction of Antichrist and his Rebellious Armament at the close of the prophetic

[1] Luke xii. 32.

Three Times and a Half, the power of Satan is sensibly controlled. Instead of being allowed to walk about, like a roaring lion, seeking whom he may devour: he is now bound with a great chain, and helplessly cast into the abyss. The result of this constraint is immediately apparent. Henceforth, during the allotted term of a Thousand Years, the long-sustained proportion of good and evil is inverted. Christ's faithful servants receive their promised kingdom: and, for a long season, *the knowledge of the Lord covers the earth, as the waters cover the bed of the sea.*

But yet, however proportionately small and feeble, there still is a mixture of the servants of Satan. Concealed they may be, for a season, through a dissimulating conformity: but, nevertheless, they are there. In the way of a final probation, Satan is once more loosed from restraint: and his last effort, for the dominion of the Planet which originally constituted his peculiar Delegated Sovereignty, is made against his Archangelic Opponent. A gleam of success lights up and preludes his ultimate hopeless extinction. By his wonted machinations, so vast an army of his servants is congregated, as again to restore the old proportion of evil to good. The Saints of God are once more reduced to the condition of a Little Flock: and their powerful and numerous enemies, the willing vassals of Satan, beleaguer them in their Camp and encompass the Beloved City itself[1]. But now, in the very moment

[1] We are not specially told, that, by the *Beloved City* and the *Camp of the Saints*, we are to understand the Holy City Jerusalem and the Military Outposts in its immediate environs: but there can be small

of anticipated victory, the contest for the Sovereignty of what Satan claimed as his old Independent Peculium, is brought to a termination. The

reasonable doubt, that such is the import of the phraseology here adopted by St. John.

Admitting this to be the case, we shall be brought to results not a little both interesting and important.

I. Prophecy again and again declares: that the collective Israelites will be converted and restored to that Land, which was promised to their forefathers as an everlasting and irrevocable inheritance.

The season for that Conversion and Restoration is definitely fixed by Daniel to the close of the Three Times and a Half: and both he, and all the other prophets who treat of it, unanimously describe the circumstance as synchronising with that tremendous day of trouble when the Apostate Powers of the Divided Roman Empire, both Secular and Ecclesiastical, shall be utterly destroyed, between the two seas, and in the immediate vicinity of Jerusalem. Dan. xii. 1—7.

II. Since these events will thus occur at the close of the Three Times and a Half, the succeeding Thousand Years of Blessedness and Holiness will open with the Inauguration of Israel in the Promised Land of his Forefathers.

Hence, of course, the Beloved City or the Holy City Jerusalem will *also* be possessed by him: and will, as of old, be the Capital of his kingdom.

III. Ezekiel has prophetically given a very copious and a very minute description of the then division of the Land according to the number of the Tribes.

In the course of his prediction, he announces the Rebuilding of the Temple: and intimates, that, in the day of its consecration, precisely as of old when the Temple of Solomon was consecrated, it will be filled visibly with the Glory of the Lord. See Ezek. xl.—xlviii. 1 Kings vii. 10, 11.

It appears likewise, that the Israelites will be there settled under the government of a Prince: who, however, will *not* be the Incarnate Redeemer himself (as our modern Premillennarians have fancied), but a *mere man*, most probably of the Royal House of David, inasmuch as he is described as having *sons*, and is instructed in regard to the mode of his giving them portions. Ezek. xlvi. 16—18.

IV. This being the settlement of Israel in the day of his restoration, we may be sure, that if he possessed the Holy City at the beginning of the Thousand Years, he would also possess it at their termination.

In other words, the Saints beleaguered in the Beloved City and in the Camp by the vast Confederacy formed in the four quarters of the entire Gentile World, must evidently be, at least the Remnant of the Israelites

Penal Fire of the Day of Judgment descends and burns up the earth: the Wicked are consigned to the Gehenna, thus prepared for the Devil and his

who remained Faithful, and, most probably, also those few Individuals of the Nations at large who still retained their integrity in the midst of the general defection.

Agreeably to this supposition, those, whom the Apostle collectively denominates the *Saints*, are, when the final attack is made upon them, arranged in two divisions: the Saints, in the Beloved City; and the Saints, in the Camp.

The same view is taken by Mr. Mede, though, in consequence of his inconsistently placing the *true* Second Advent at the commencement of the Thousand Years, he erroneously calls the Beloved City the *New* Jerusalem.

Civitas Dilecta est Nova Jerusalem, beati illius regni metropolis futura: Sanctorum Παρεμβολή, Gentes Salvatorum in luce ejus ambulaturæ.—Novæ Jerusalem, Templo Dei œcumenico, cum regiis suis sacerdotibus, in Orbis nostri meditullio sitæ; undique circumfusæ habitabunt Gentes, quas in populum sibi Deus adoptatum ibit. Oper. lib. iii. p. 375.

V. There is such a remarkable correspondence, in the way of analogy, between passages of Scripture which appear to be mutually parallel, that, from the entire proleptic history of the Thousand Years, I am much inclined to view the Restored People of God as exhibiting a transcript or antitypical copy of those primeval Sons of God the Sacerdotal Children of Seth.

The parallel, throughout, is, I think, too close to be purely accidental: and, when we consider the peculiar principle, on which, according to Scripture, events are ordered (namely, that individuals should be typical of individuals; circumstances, of circumstances; and times, of times); we may well seem compelled to deem the present parallelism intentional and preordained.

1. As the Sethites, in the Antediluvian World, were the chosen Sacerdotal Sons of God, forming, very remarkably, not only a Nation, but a Caste: so, in the Millennial World, the restored and converted Israelites will not be mingled with and lost in the larger mass of the Gentile Communities; but, on the contrary, they will enjoy the distinguished privilege of appearing as a separate Priestly Caste in the land of their National Inheritance, under the character of the Chosen and Peculiar People of the Most High. For, in that day, Israel, from his intermediate geographical position, shall be the third with Egypt and with Assyria, the two great representatives of the Gentiles: even a blessing in the midst of the Earth, whence shall flow an increasing stream of spiritual waters. Isaiah xix. 24. Ezek. xlvii. 1—12.

2. As the Sethites, notwithstanding their high vocation, gradually

Angels: and the Righteous, both those who shall then be alive, and those who shall then be raised from the dead, shall be suddenly caught up into the air to meet the Lord in the Day of his Second Advent. As this Planet was once the seat of the Fallen Hierarch's Entrusted Dominion, and as it afterwards was the stage of the long Contest for superiority between him and the Captain of the Lord's Host: so, with the strictest congruity, his Hell is built upon the Flaming Mass of the burned up Earth; while, by the solid encompassing Shell which constitutes the New Earth, it is made a fearful Dungeon, from which, through all eternity, there is no outlet.

II. In this arrangement, there is a circumstance, which must in no wise be pretermitted.

corrupted themselves, until the number of the Faithful was confined within the narrow limits of a single Family: so the Faithful of Israel are reduced, by a large apostasy of their brethren to the last impious Confederacy of the Nations, into so small a Company, that they are confined within the walls of the single Beloved City alone.

3. As the Remnant of the Faithful Sethites, when their Mountain Principality was surrounded by the impious contemners of God, and when the whole Earth was filled with violence, were delivered out of the wreck of a perishing World by the immediate interposition of God: so the Remnant of the Faithful Israelites, along with a Handful of the Faithful of the Nations, are similarly delivered, by the direct intervention of God, from the wreck of a perishing World, when, on every side, their Mountain Capital is assailed by implacable enemies.

VI. From a comparison of SCRIPTURE with SCRIPTURE, we can scarcely avoid drawing such conclusions as have been here enunciated.

I have not introduced this discussion into my text, as if it made a necessary and essential part of my subject: but I see no reason, why it should not furnish materials for a note. Under a practically humiliating aspect, view the topic as we will, the whole proleptic account of the close of the Thousand Years gives an awful picture of what Fallen Man is, even with every advantage of religious privileges, when left to the workings of his corrupt nature. Well may we say: *Let him, that thinketh he standeth, take heed lest he fall.*

1. The PRIDE of the Fallen Angel was sorely mortified, when the inferior creature Man was installed into the very Dominion which he had forfeited. But it is destined to experience a still greater mortification.

While Satan, with his Angels and his wretched thralls of the seduced Human Race, is confined in the Central Hell of the Renovated Planet, the very barrier, which incloses him, constitutes, in its upper surface, the Heaven of the Blessed of the Human Race. *Created a little lower than the Angels, God hath now crowned Man with glory and honour.*

2. Nor is even this the extremity of Satan's destined mortification.

When his Almighty Conqueror, in the Day of his Incarnation, descended into this World, *he verily took not on him the nature of Angels, but he took on him the seed of Abraham*[1].

Now, so far as his material frame was concerned, by which he first became the Visible Image of the Invisible Father, and in which he mediately created the Universe, he had *originally* taken upon him what was appointed to be the nature of the Angels whom he was about to create.

This, I think, is clear, both from his numerous appearances (sometimes along with created Angels) during the Patriarchal Times, and likewise from the very titles which he bears: such as, the *Angel of Jehovah*, the *Angel of God's Presence*, the *Angel of the Covenant*, the *Angel Jehovah the Redeemer*, and emphatically the *Archangel* or the *Ruler of the Angels* or the *Captain of the Lord's Host*.

[1] Heb. ii. 16.

But, when he descended into the womb of his Virgin Mother he took not on him the nature of Angels but the nature of Man. He *threw off*, therefore, the nature of Angels, which he had previously *assumed:* and prepared to combat Satan in the very nature which Satan had despised[2]. In that nature, lower than the nature of Angels, he vanquished him: and so great is the honour which he puts upon it, that he never divests himself of it, but retains, through everlasting ages, his perfect Humanity inseparably united to his perfect Divinity.

3. Nor yet is this the whole.

When his people are securely placed in their appointed Heaven, the New Earth; he himself, in his human form, we are taught to believe, will specially take up his abode with them: and thus, while he makes his victory the more striking by putting this peculiar honour upon despised Humanity, he proportionably repays the Contempt of Satan by his own personal presidency over the very Orb which had once been the Delegated Kingdom of his Adversary.

I heard, says the Prophet of the Apocalypse, *a great voice out of Heaven, saying: Behold, the Tabernacle of God is with men; and he will dwell with them: and they shall be his people; and God himself shall be with them, their God.—And there shall be no more* CURSE: *but the Throne of God and of the Lamb shall be in it; and his servants shall worship him. And they shall see his face: and his Name shall be in their foreheads*[3].

[2] Mysterious as this may be, SCRIPTURE, when compared with SCRIPTURE, seems to *compel* the present conclusion.

[3] Rev. xxi. 3. xxii. 3, 4. Compare our Lord's own language in John xvii. 24. The declaration, that, in this Heaven of Redeemed Humanity,

III. Before this part of my subject is dismissed, I may fitly notice the *physical* condition of Satan after his fall: a condition which, in its energetic actings, he retains during the whole of the long period throughout which he is rebelliously engaged in a perpetual Conflict with the Divine Prince of the Angels.

Scathed he may be himself, and abridged may be his original powers: still, he ceased not, by reason of his fall, to be *physically* an Angel; and, still, therefore, *physically*, he bears to his former compeers a resemblance, marred, indeed, and dimmed, but yet, nevertheless, a resemblance.

> His form had not yet lost
> All her original brightness: nor appeared
> Less than archangel ruined, and the excess
> Of glory obscured.

It will be sufficient for my purpose to notice a single point of this resemblance: and then, following out the last division of my subject, I may remark, how that very particular will ultimately tend only, to mortify yet more severely his PRIDE, and thus more bitterly to aggravate his final completed punishment.

We have seen, that the Holy Angels, as a neces-

there shall be no more *Curse*, distinctly establishes, once for all, the point for which I have been contending. We cannot mistake the reference to the *Primeval Curse* pronounced upon the Earth for Fallen Man's sake. Here, in what the Apostle had called the New Earth (Rev. xxi. 1), it is reversed. But there could be no *proper* reversal, unless the New Earth of the Blessed were still *materially* the same as the Prior Earth which had received the *Curse*. In this New Earth, we read, is erected the Throne of God and of the Lamb. *Here* his servants worship him: *here* they see his face: *here* he himself personally dwells with them.

sary qualification for their office of God's Messengers, possess the power of inconceivably rapid locomotion: and we have further seen, that the Redeemed and Saved out of Mankind, when raised from the dead and made like and equal to the Angels, will, as a plain consequence of this assimilation, be endowed with the same power.

Analogously, therefore, Satan, by virtue of that original nature in which he was created, did not, I apprehend, when he lost his holiness, lose also, on *that* account, his entire physical angelic faculties, though doubtless they might be considerably impaired.

Hence, if we resort to our sure guide HOLY SCRIPTURE, we shall find him described, as possessing the faculty of rapid and unimpeded motion, from Earth to the Celestial Presence of God or from the Celestial Presence of God to Earth, in common with those Angels who never, by transgression, lost their primeval holiness.

Of this, we have a wonderful instance afforded us in the vision of Micaiah. He professedly declares, what he *really beheld:* for I hold it a most dangerous tampering with Holy Writ to follow Abarbinel, in pronouncing the Prophet's declaration of what he *saw*, to be nothing more than a mere apologue or parable.

I SAW, says Micaiah, *Jehovah sitting on his throne, and the whole Armament of the Heavens standing by him, on his right hand and on his left. And Jehovah said: Who shall persuade Ahab, that he may go up and fall at Ramoth-Gilead? And one said, on this manner; and another, on that manner.*

And there came forth THAT SPIRIT[1]; *and stood before Jehovah. And he said: I will go forth; and I will be a spirit of falsehood in the mouth of all his prophets. And he said: Thou shalt persuade him, and prevail also. Go forth, and do so*[2].

From the general drift and context of this remarkable passage, and from our Lord's own analogical arrangement of the holy and the unholy on his right hand and on his left, I incline to think, that the *Armament of the Heavens*, here mentioned, must be understood in its widest sense: that is to say, must be understood as including both the Holy Angels and the Fallen Angels. To the *latter*, Jehovah gives permission, so to persuade Ahab, that he should blindly go up and perish at Ramoth-Gilead. Upon this, *one* of the Fallen Spirits proposes *one* plan: and *another* proposes *another* plan. But, while the inferior Fallen Spirits are thus disputing, THAT SPIRIT (as the Original Hebrew emphatically runs, which our translators have vaguely and not quite accurately diluted into A *spirit*) steps forth, and proposes his own ancient favourite plan of falsehood and delusion which had succeeded so well in the seduction of our first parents. Permission is granted: and, with the velocity of light, Satan, for *he* only can be intended by the emphatic title THAT SPIRIT, darts from the Presence of God, and enters into the four hundred concurring false prophets recommended to Jehoshaphat by the apostate King of Israel.

[1] Heb. הרוח. The prefix ה makes the word emphatic: equivalent to the Latin *Iste Spiritus*.

[2] 1 Kings xxii. 19—22.

The present interpretation is confirmed by the closely parallel passages in the Book of Job: where Satan, expressed *nominatim*, whose ordinary occupation is to walk at large up and down in the Earth, presents himself in the presence of God; and, there receiving the Divine permission, flits instantaneously to his ancient Dominion, for the purpose of trying the patience of a holy Patriarch[3].

In the permission granted Satan to persuade Ahab to his merited destruction, I perceive nothing inconsistent with a just view of God's Moral Government. The husband of that notorious Jezebel, who, without any hindrance on the part of her depraved consort, laboured to cut off the Prophets of Jehovah, had adopted and promoted the worship of Baal, in which the impieties of Fatidical Divination bore a very considerable part. Hence it was nothing more than a meet recompense of his apostasy, that God should take him in his own unhallowed craft, and should permit Satan, through the organs of his *unanimous* false prophets, *oracularly* to persuade him to his own destruction.

Whatever may be thought of other cases, here, I think, we have an indubitable case of *real* diabolical inspiration; *permissive*, of course, but then *deservedly permissive:* and the *Complete Unanimity of Oracular Response*, in all the four hundred prophets, would at once persuade both the King and themselves, that they *really* spoke as taught supernaturally by the divinely prescient spirit whom they worshipped in their great Solar God Baal. In

[3] Job i. 6—12. ii. 1—6.

this, apparently, consisted the superiority of Satan's project over the plans of his Infernal Associates.

My present object, however, was to shew, on SCRIPTURAL AUTHORITY, that the Apostate Angels were not, by their Fall, deprived of what *physically* appertained to them, though their powers might be considerably impaired and no doubt are greatly and constantly restrained.

If, then, Satan, notwithstanding his Fall, still, to whatever extent, retained the powers which *physically* belonged to his constitution: we may readily comprehend, how much the bitterness of his ultimately enforced confinement will be aggravated by the consciousness, that, save by reason of that penal restraint, he yet possessed the inherent power of freely flitting from one Orb to another. In such a condition, he may be compared to a strong-winged eagle, in full possession of its powers, but precluded from using them by being chained to a rock without the possibility of evasion. Fatal blow to his PRIDE, he will be as if he had never been: in his Dungeon utterly blotted out of sight, and remembered only as the causelessly malignant enemy of both God and Man.

SECTION IV.

THE INTERMEDIATE STATE AND ITS SEQUEL.

CHAPTER I.

THE EXISTENCE OF AN INTERMEDIATE STATE OF CONSCIOUSNESS.

By the strictest SCRIPTURAL NECESSITY, the Existence of an Intermediate State characterised by Consciousness and Sensation has, I believe, been always held in the Catholic Church, save by a few speculatists, who, admitting, what of course could not be denied, the bare Existence of an Intermediate State, turn it into a period of mere blank time, by denying its proper characteristics, and by maintaining that throughout its entire lapse the soul is wrapped in a condition of slumbering insensibility from which it awakes only at the sound of the last trumpet.

Popery, indeed, has built, upon the certain Existence of an Intermediate State, the paganising heresy of a Purgatorial Cleansing of the Soul between Death and Judgment; which, derogating as it does from the Perfection of the Cleansing by Christ's most Precious Blood, no where, as indeed might thence have been anticipated, appears in the Inspired Volume: but the audacious fabrication of this

gainful imposture, in all its minutiæ of Time and Circumstance, upon the vague and varying and unwarranted conjectures which began to appear in the fourth and fifth centuries, does not set aside the indisputable truth, that there *is* an Intermediate State, of which, in the case of Human Beings, Death and Judgment are the two *Termini*[1].

I. The *Condition* of the State itself must very materially differ, according as individuals are holy or unholy. And so it is represented to us in SCRIPTURE. But this does not affect the *Existence* of the State itself.

In the well known Parable of our Lord, Lazarus and the Rich Man, after Death and before Judgment, occupy two distinct Divisions of the same Region. For the Rich Man is not in the Hell of Final Condemnation, as many mere english readers are led to suppose from the really *antiquated* use of the word *Hell* in our Common Version: but, as will be readily seen by turning to the Original, he is in *Hades* or (as the Hebrews call it) *Sheol*. Etymologically, the word *Hades* imports simply a *Concealed Place of Invisibility:* and our own saxon word *Hell* properly conveys pretty much the same idea of *Covering* or *Concealment*, though, in *modern* English, it has been restricted to the Concealed Final Place of Torment[2]. In the Region of *Hades*

[1] See Bishop Bull's Sermon on the Middle State of Happiness or Misery. Works, vol. i. serm. 3. Edit. Burton.

[2] The proper original sense of the saxon *Hell* is still retained in more than one of its derivatives. Thus a *Helm*, perhaps now provincially, is a Shed or Covering for Cattle: whence, compoundedly, springs the descriptive local name of *Helmsley*. And thus its diminutive *Helmet*, or poeticè *Helm*, is a Defensive Covering of the head. Analogously, in the

or *Sheol* or *Hell*, as contradistinguished from *Tophet* or *Gehenna* by which name the Hebrews described the future State and Place of Ultimate Judicial Punishment or the *Hell* of our modern english nomenclature, Lazarus and Abraham alike were, no less than the Rich Man: but they were in that Division of it, where, as our Church expresses it, *do live the Spirits of them that depart hence in the Lord in joy and felicity;* while the Rich Man was in another Division of it completely separated from the first by a great gulf, where the Wicked have a fearful antepast of an *incipient* Hell, to be *completed* in the Final Day of Judgment, when, by the Resurrection of the Dead, the Wicked, as well as the Just, shall be rëunited to their Bodies.

The Division of Hades, allotted to the Pious, our Lord elsewhere denominates *Paradise:* as, in the Parable, he styles it *Abraham's bosom.* Each name, perfectly familiar to the Jews, betokens happiness and enjoyment: though a happiness and enjoyment, inferior to the felicity reserved hereafter for the Blessed.

Christ, who was Perfect Man no less than Perfect God, was, in *his* Human Soul, the exemplar and pattern of the transitions of *our* Human Souls.

Scandinavian Mythology, *Hela* is the Goddess of Inferum: in other words, she is a Personification of *Hell* or *Hades.* Universal belief, no way confined to Scripture, has always placed this Concealed Mansion beneath the surface of the Earth. Such is the locality of the Scandinavian *Hela. Odin, the sovereign of men, arises: he saddles his horse Sleipner: he mounts, and is conveyed to the subterraneous abode of Hela. His horse causes the infernal caverns to resound and tremble. At length, he reaches the deep abode of Hela.* Ode preserved by Bartholin. lib. iii. c. 2. p. 632; apud Mallet. Gray's poetical translation of the Ode is familiar to every one.

When he said to the penitent robber, *This day thou shalt be* WITH ME *in Paradise:* he spoke of a Place, to which *his own* Human Soul was departing. It was not our Habitable World: for the Saviour was quitting *that* World; and was about to pass into Paradise, where his Soul would *not* be until *after* the death of his Body. Neither was it Heaven: for Christ was not translated to Heaven, until the subsequent day of his Ascension; when, still as our exemplar, his Human Body had been raised from the dead, and had been rëunited to his Human Soul which then *quitted* Paradise. Clearly, therefore, Paradise, being neither Earth nor Heaven, but being the Region tenanted by our Lord's Human Soul *after* he had quitted Earth and *before* he had ascended to Heaven, must be the Abode of Holy Souls, during that Intermediate Period in which they are separated from the Body.

II. But, though all our best Divines, whether of the Protestant Episcopal Churches, or of the Protestant Presbyterian and Dissenting Churches, concur in maintaining the *Existence* of an Intermediate State of departed Human Souls: with one exception, so far as I have observed, they do not enter into the question of its *Locality*[1]. *That* point they either pass over altogether: or they seem to consider it, as admitting no possibility of settlement: or they contend, that expressions, importing *a descent*, such as the clause in the Creed, *He descended into Hell*, are to be understood as mere popular accommodations.

[1] There is a very useful summary of the Divines who have treated this subject, in the Appendix to Bp. Hobart's Sermons.

Archbishop Secker does not absolutely belong to any one of these Classes. He seems to admit, that *something* may be known of the Locality of Hades: but, what that something is, he does not specify; while he hastily closes the question by intimating its extreme *smallness*.

In what part of space, says he, *or of what Nature, that Receptacle is, in which the souls of men continue from their death till they rise again, we scarce know at all: excepting that we are sure it is divided into two extremely different Regions, the Dwelling of the Righteous, and the Dwelling of the Wicked*[2].

The exception, to which I allude, is that of Bishop Horsley: my acquaintance with whom, in my younger days, I shall always look back upon, as having constituted a privilege of no ordinary value.

III. In all discussions, however, of this subject, including that of even Horsley himself, I have, so far as my own knowledge of them extends, marked a deficiency which has considerably tended to its embarrassment: *negatively*, no doubt, because the discussions have been, so far forth, *defective;* but this very *defectiveness* has left unsaid, what might, very beneficially, have been said.

The Intermediate State has been considered, solely with reference to Man. Yet, of the Fallen Angels, there is an Intermediate State, as well as that of the Fallen Human Race. I mean the Period which elapses, between their Apostasy, and their Final Consignment to the Prison of Gehenna.

This Intermediate State of the Fallen Angels has,

[2] Lectures on the Catech. lect. ix. p. 71.

I believe, been altogether pretermitted in discussions of the present nature.

The case, then, of these Evil Beings, as respects their Intermediate Locality may be fitly examined before we proceed to that of the Human Species.

CHAPTER II.

THE LOCALITY OF THE INTERMEDIATE STATE OF THE FALLEN ANGELS.

That Satan and his Angels *exist* in an Intermediate State, no less than the Souls of Departed Mortals, is quite indisputable.

Their Intermediate State occupies the Period, between their Fall, and their Ultimate Consignment to the Dungeon of Eternal Misery.

They have been dispossessed of the Heaven or Mansion, which once constituted the Vice-Royalty of their Prince: and they have not yet been cast into Hell, which is reserved for the Future Judgment of the Great Day.

Therefore, they *now* exist in an Intermediate State.

But this Existence, in itself, respects only their *Condition:* it leaves the *Locality* of their Intermediate Residence undetermined. As yet, we know only, that they are neither in Heaven nor in Hell.

I. Our first inquiry, most naturally, is: Whether we have any evidence that they are confined in that Division of Hades, which is appropriated to the

Human Souls of the Wicked in anticipation of Future Judgment.

On this point, so far as I am aware, we have no positive evidence whatever to sustain an *affirmative* answer to the question: but we have much negative evidence to sustain an *opposite* reply.

We read of Satan's power being bridled by a communication of supporting grace to God's People: but we, no where, I believe, read of his being *himself* chained or confined, until we reach the remarkable prophecy, which announces, that he will be bound during the still future Thousand Years, and cast into the Abyss; and that, then and there, a seal will be set upon him, which precludes his escape *until* the Thousand Years shall have been fulfilled. *After* that, he must be loosed for a little season[1].

Now this very chaining and subsequent loosing clearly imply, that he was locally at liberty *before* he was chained, and that he will again be locally at liberty *after* he is loosed.

I think it very probable, perhaps well nigh certain, that the Abyss, in which he will be millennially confined, is that proleptic Hell, that Hell by fearful anticipation, which constitutes the Division appropriated to the Wicked in Hades: but, however this may be (and it is a subject to which I shall return), it is plain, from the very terms in which his still future confinement is announced, that, hitherto, no Part of Hades has been the Prison of Satan and his Angels.

In exact negative agreement with this conclusion, our Lord's Parable is totally silent as to the Fallen

[1] Rev. xx. 1—3.

Angels being companions of the Rich Man. I would by no means exact more from a Parable, than it will legitimately bear. But still, when, in the account of the awful solemnities of the Last Day, we find the Lost of the Human Race so distinctly associated with the Devil and his Angels: we can scarcely avoid thinking, that the latter would have been mentioned as heightening the misery of the Rich Man, had they really been now confined to Hades.

II. But the proof, that Hades, save peradventure during the yet future period of the Thousand Years, is NOT the Prison of Satan and the Fallen Angels, will be more complete, if, positively, we have evidence to shew, that those miserable rebels have been perfectly at liberty ever since their apostasy. When I say *perfectly at liberty*, I mean, of course, *locally at liberty:* I do not mean, that they are left free, without any restraint, to execute all their evil and malignant purposes; for the very notion of A PERPETUAL CONTEST between Christ and Satan implies *restraint.*

Now the possession of this liberty, on the part of the Fallen Angels, leads at once, through SCRIPTURAL EVIDENCE, to what at least is the *chief* Locality of their Intermediate State.

As this Planet of ours, in a former organisation, was once the Viceregal Heaven or Celestial Mansion of Satan; and as he still, in rebellious opposition to the great Archangel, claims to be its Prince and its King and its God: we may reasonably anticipate, that it will still be the chief Local Haunt of the dethroned Sovereign and his Associates.

Nor, from what we read in SCRIPTURE, shall we have any reason to deem ourselves far mistaken.

1. At the very commencement of our history, we find Satan lurking in the form of a serpent to deceive and seduce our first parents: and, that *he* was the agent though the *serpent* was his vehicle, we are left in no doubt, both from the manifest absurdity of supposing that the tempter to moral evil could be a mere brute animal, and likewise from the explicitness of St. John who tells us, that the old serpent, which deceiveth the whole world, is the Being called the *Devil* and *Satan*[1].

2. Yet more striking is the account, twice given in the Book of Job, both of the entire personal freedom of Satan, and likewise of the *special* Locality of the Intermediate State of himself and doubtless of his Angels also.

Now there was a day, when the Sons of God came to present themselves before Jehovah: and Satan came also among them. And Jehovah said unto Satan: Whence comest thou? Then Satan answered Jehovah, and said: From going to and fro in THE EARTH, *and from walking up and down in it*[2].

Again there was a day, when the Sons of God came to present themselves before Jehovah: and Satan came also, among them, to present himself before Jehovah. And Jehovah said unto Satan: From whence comest thou? And Satan answered Jehovah, and said: From going to and fro in THE EARTH, *and from walking up and down in it*[3].

[1] Compare Gen. iii. 1—7 with Rev. xii. 9. [2] Job i. 6, 7.
[3] Job ii. 1, 2.

From these passages, it is clear: that, while Satan, like the Angels that fell not, has the power of flitting from Orb to Orb and even of intruding into the immediate presence of the Visible Jehovah or the mighty Supreme Archangel, the special Locality of his Intermediate State is the Planet or Mansion, where he once ruled with delegated sovereignty, and which he has ever since incessantly striven to recover from that Inferior Race which he hates with double hatred as the usurpers of his kingdom [4].

3. Nor can it be truly said, that the Statements in the Book of Job are inadmissible as *evidence*, because they must be viewed as constituting only

[4] On the strength of these two passages, associated with the Vision of Micaiah in 1 Kings xxii. 19—22, I have ventured to intimate, that Satan has the *physical* power of even intruding, *permissively* no doubt, into the immediate presence of the Visible Filial Jehovah.

The appearance of the Evil Spirit in Heaven is, I admit, *prima facie*, a somewhat startling circumstance. But, in truth, the *Character* of the Being, into whose presence he intrudes, is a much more startling circumstance, than the mere *Locality* of the intrusion itself. We are so familiarised with the history of our Lord's Temptation, that we do not always bear in mind the *Character* of the Tempter and the *Character* of the Tempted. The scene is in the Wilderness: but the *Locality* of either Heaven or the Wilderness shrinks into nothing, when put in juxta-position with the Son of God. For the real wonder is, not that Satan should present himself either in Heaven or in the Wilderness, but that he should present himself at all before Jehovah, particularly when his object was presumptuous temptation.

I am quite aware, that some would parabolise, or rather indeed (to use the more proper term) *mythise*, the several statements in the Book of Job and the Vision of Micaiah. But, thus to handle SCRIPTURE in the fashion of the Modern Rationalising German School, unless there be some palpable and overwhelming necessity which I am unable to discover *here*, strikes me as being a very dangerous thing.

Be this, however, as it may, my immediate object was to shew, not that Satan has the physical power of intruding into Heaven when permitted to do so, but that, during the Intermediate State of the Fallen Angels, the Earth is his peculiar and special Locality.

the poetical machinery of the Composition: the falsehood of any such allegation is fully shewn by the perfectly concurring Statements in the Simple prose of the New Testament.

Be sober; be vigilant: because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. Whom resist, stedfast in the faith[1].

Resist the Devil: and he will flee from you[2].

We cannot but be struck, I think, with the identity of even the phraseology, respectively employed by St. Peter and the Writer of the Book of Job. They alike describe Satan, as *walking about*, or *walking up and down*, in the Earth, that so he might the better watch his opportunities of mischief.

4. The same idea of *resistance*, combined with *a personal presence* is invertedly given by Zechariah and in St. Jude's reference to the remarkable Statement of the Hebrew Prophet.

He shewed me, Joshua the High-Priest standing before the Angel of Jehovah, and Satan standing at his right hand to resist him. And Jehovah said unto Satan: Jehovah rebuke thee, O Satan; even Jehovah, that hath chosen Jerusalem, rebuke thee! Is not this a brand plucked out of the fire[3]*?*

Michael, the Archangel, did not think proper to bring an accusation of blasphemy, when, contending with the Devil, he disputed about the Body of Moses; but said: Jehovah rebuke thee[4].

These two passages, combined, are singularly interesting. They not only point out the Locality

[1] 1 Peter v. 8, 9. [2] James iv. 7. [3] Zechar. iii. 1, 2. [4] Jude 9.

of the Satanical Intermediate State: but they likewise exhibit the Fallen Hierarch in direct personal contest with the Angel of Jehovah. And this Angel of Jehovah is no mere *created* Angel: but is, at once, both the *Visible* Jehovah who on the present occasion is the speaker, and likewise the *solely existent* Archangel who in that character bears the divinely significant title of *Michael*. The contention is *personal:* the stage is strictly *local:* and the subject is, the *Possession of Jerusalem*, or the *Gaining of the Figurative Body of the great Hebrew Lawgiver Moses.*

A comparison of the two passages, in Zechariah and Jude will shew the correctness of this interpretation.

By the *Body of Moses*, we must understand *Jerusalem*, the metropolis and representative of Judah: for the Jewish polity is thus designated, on the same principle as that by which the Christian Church is called the *Body of Christ*. Michael without any further exertion of his almighty power than the apparently simple exclamation *Jehovah rebuke thee*, is victorious: and Jerusalem, in despite of the machinations of Satan, and whatever might be the temporary infidelity of Judah, is ultimately *a brand plucked out of the fire.*

5. The personal opposition of Satan, as specified by Jude and Zechariah, naturally turns our attention to the personal opposition of Satan when presumptuously engaged in the temptation of our Lord.

In each case, we may observe the same agents, and, to a certain extent, the same object: and the

history of the Temptation shews, at once, the present personal liberty of Satan, and the ordinary Locality of his Intermediate State.

The Tempter, we are told, freely came unto Christ, and freely left him: and, in the course of Temptation, he set him on the top of a wing of the Temple, and conveyed him to the summit of a lofty mountain[1].

All these expressions clearly shew, both Personal Liberty, and Well-defined Locality.

6. In truth, the same Definite Locality is set forth in the very titles bestowed upon Satan.

He is the *Prince of this World*, the *God of this World*, the *God of the Earth*[2].

It is difficult to conceive, how such appellations could *properly* have been given to him, unless he were in a state of Local Freedom, and unless this very Earth were now the special Locality of himself and his rebel Angels.

7. To the Earth appertains its circumambient Atmosphere.

Hence, if the Earth be Satan's peculiar personal Locality during his Intermediate State of Existence, the idea of its attendant Air cannot be excluded.

Accordingly, we find him graphically described, as the *Prince of the Power of the Air;* as the *Spirit that now*, perhaps through that medium or vehicle, *worketh in the children of disobedience*[3].

The *same* Apostle, who uses this remarkable language, carries on the *same* local reference, in the

[1] Matt. iv. 3—11.
[2] John xii. 31. xiv. 30. xvi. 11. 2 Corinth. iv. 4. Rev. xi. 4.
[3] Ephes. ii. 2.

course of the *same* Epistle, when he speaks of Christians wrestling, not only against human flesh and blood, but likewise against Principalities, against Powers, against the World-Rulers of this Darkness, against the Spiritualities of Wickedness in the Higher Regions of the Atmospheric Heavens[4].

III. Such multiplied Statements irresistibly point out the present Intermediate Locality of the Devil and his Angels.

1. In mercy, we are not allowed to *see* them with our bodily eyes: but, since their *physical* organisation differs not from the *physical* organisation of the Angels who never fell, and since therefore, analogously, their forms are, by condensation, *capable* of visibility, there can be no reason to doubt, I think, that, as the eyes of the Prophet's young man, when they were opened, beheld the mountain of Dothan compassed by the fiery Armaments of Heaven; so, were our eyes punitively opened, *we* might similarly behold both the Earth and the Air swarming with the Hosts of Satan intent upon our destruction[5].

2. The idea is not a little appalling, though it may be useful in the way of caution. Arguing from analogy, so little do I perceive any *physical* impossibility of such a sight of horrors, that I would not undertake broadly to deny, that the Evil One can *ever* have appeared in a visible and tangible

[4] Ephes. v. 12.

[5] It is not impossible, that Virgil might have read, in the Greek of the Seventy, the account of the apparition of the Celestial Hosts in the mountain of Dothan, when he wrote the remarkable passage in Æneid. ii. 601—623.

form to those who impiously invoked his aid or presumptuously invited his presence.

We *know*, that no such circumstance can occur *without* the divine permission: but we *know not*, how far such permission may be *given*, as a meet punishment of desperate apostatic wickedness. Our not being bound to believe every marvellous story furnishes no very cogent argument to demonstrate, that, to the Wicked, there has *never* been a visible manifestation of Satan. The opposite to an idle credulity is not an incredulity based upon no more solid foundation than a broad assertion of impossibility[1].

IV. Since the Canon of Revelation was closed, we have no longer, from time to time, any *specific* and *circumstantially detailed* account of the *going to and fro of Satan in the Earth* and of *his walking up and down in it*: but, still, we are not left in the

[1] But, even if an occasional visible manifestation of Satan were *penally permitted*, we may be quite sure, that he *himself* would never spontaneously appear for the purpose of *interrupting* and *impeding* a blinded devotee in the practice of Idolatry and Superstition. Such an action would indeed be a Dividing of Satan against himself, to the plain endangerment of his kingdom. This alone, if it were not the breaking of a fly upon the wheel, would be sufficient to falsify sundry legends which form the staple of Popish Hagiography. In the Life of Godric, the Hermit of Finchale, by the Monk Reginald of Durham, may be reaped a rich harvest of this inconsistent sort of Diablerie. Satan repeatedly appears to the fanatical Recluse, not to disturb him in the holy scriptural worship of God, but to interrupt him in the practice of his antiscriptural worship of Images. Now, if there be any truth in the Bible, Satan knows his business far too well to perpetrate such an egregious blunder as to labour to deter a Popish Saint from Idolatry. See Libell. de Vita et Miraculis S. Godrici, auctore Reginaldo Monach. Dunelm. c. xxxviii, xli, xlii, xlvi. These are in no wise the *only* references to the same effect that might be given. The present curious specimen of accredited Popish Theology has been published by the Surtees Society, and is edited, with his usual talent and curious research, by Mr. Stevenson.

dark as to his *continued agency* during the whole medieval period.

Throughout the wonderful Book of the Apocalypse, we have, most graphically exhibited to us, the chronologically later Portion of THE UNCEASING CONTEST between the great Archangel Christ and his dethroned Vassal Satan.

In this final part of HOLY WRIT, graciously left as a legacy to the fainting Church of Christ, we are admitted, if I may so speak, behind the scenes.

We are allowed to view distinctly the working of the ropes and pulleys by the hand of the master-machinist. We are permitted to hear the very voice of the unwearied prompter.

Whether the Faithful are to be exterminated by the atrocities of Paganism, or to be worn out by the yet more diabolical cruelties of Popery; whether the Mohammedan Delusion is to be invented and propagated, or Infidelity and Lawlessness are to be let loose upon a guilty and God-defying World; whether the Dragon is to give his very throne and power to a blood-stained Empire in its predicted form of a Regal Division, or, at the last, after a long and effectual restraint, is to go forth to deceive the nations and to draw them into a second Organised Confederacy against God and his Saints: in every case alike, we have the actual operations of the Evil One vividly set forth before our very eyes.

St. John himself, the Prophet who was commissioned to close the Canon of Scripture, *wondered with great admiration*, when he beheld the symbolical Harlot of the Apocalypse even DRUNKEN *with the blood of the Saints and with the blood of the*

Martyrs of Jesus. And well might he wonder at such a portent. Enlightened by the parallel symbols of ancient Prophecy, and instructed by the imagery under which the apostasy of God's Chosen People was exhibited as fornication and adultery; well knowing, for instance, how Israel and Judah were represented under the harlot characters of Aholah and Aholibamah: he would clearly see, that the blood-intoxicated Woman of his Vision was no *Pagan Persecutor*, which, with his experience of heathen imperial cruelty, could have excited *small* wonder only; but (horror upon horror!) he would perceive, that, on the fixed familiar principles of Symbolical Prophecy, she was a professed *Christian Church*, which claimed to be an Universal Mother and Mistress of all similar minor Harlot Churches.

What *he* wondered at in vision, *we* wonder at from known historical facts. But, in reality, the *Prophet* brings us directly acquainted with the Master-Mind, that invisibly worked, and still continues to work, the whole diabolical machinery, whether of heart-sickening cruelty, or of violently established heresy, or of enforced idolatry, or of rankly smelling jesuitical immorality: while *History* only records, and to the end of time will only continue to record, the strange and anteriorly unimaginable deeds, which are nothing more than the visible results of an invisible agency.

We are *astonished* to behold *all* the various works of darkness, which have disfigured our Globe since the day of Man's Original Fall: while yet we may wonder with *special wonder* to see the terrific apos-

tasy of a great Christian Church. But this perpetual agency of Satan, revealed in SCRIPTURE, both gives us the true Key to History, and determines the Locality of the Intermediate State of the Fallen Angels.

CHAPTER III.

THE LOCALITY OF THE INTERMEDIATE STATE OF DISEMBODIED HUMAN SPIRITS.

We may now turn to an Inquiry respecting the particular Locality, appointed for the Intermediate State of the Departed of the Human Race.

From the most remote times, both among the Israelites and among the Pagans, there seems to have been a prevalent belief, that the Human Soul, when separated from the Human Body, passes into a Receptacle beneath the Surface of the Earth: and, at a very early period (to say the least of it), the same persuasion was adopted into the Christian Church; for, when the article, *He descended into Hell*, was introduced into the Creed, it was expressed, both by the Latins and by the Greeks, in terms which imported a Descent into an Inferior Region or a Descent into a Region beneath the Surface of the Earth[1].

Now I by no means adduce this, as any evidence properly so called: for the Universality of a Belief

[1] See the notes on Article V. of the Creed in Bishop Pearson's Great Work. The terms employed were such as these. Descendit ad Inferna. Descendit ad Inferum. *Κατελθόντα εἰς τὰ κατώτατα. Εἰς τὰ καταχθόνια κατελθόντα.* And the like.

does not prove the Truth of that Belief. But we may at least say: that Universality of Belief, touching a point which in itself is purely arbitrary, demonstrates, that that Belief must have originated from a single source, whence, at the time of the Dispersion, it was carried off by all Nations[2]. Such being the case, the Origin of the Belief must be placed in the days of Noah, if not yet earlier in the days of Adam. Hence there is a Presumption, though nothing more than a Presumption, that it sprang from a primeval Divine Revelation.

But we must not build our faith upon Presumptions. The question is: Whether this general Belief rests, or does not rest, upon the solid foundation of SCRIPTURE. If it *does:* we are bound to receive it. If it *does not:* we may, so far as obligation is concerned, receive or reject it at pleasure; but, in that case, our possible reception of it will be nothing more than a plausibly admitted conjecture.

We have, however, if I mistake not, full SCRIPTURAL WARRANT for our reception of this Universal Belief: and I now proceed to adduce it.

I. The remarkable story of the Witch of En-Dor, as recorded in the OLD TESTAMENT, serves, at once, to shew as a fact, and to ratify as a doctrine, the ancient Belief of the Israelites on this point.

Saul opens the conference, by desiring the woman to BRING UP, or (literally in the Original) to CAUSE TO ASCEND, *the person whom he should name to her.*

The woman, after receiving a pledge for her safety, asks: *Whom shall I* CAUSE TO ASCEND *unto thee?*

[2] This principle forms the argument to my Work on the Origin of Pagan Idolatry. It is stated and drawn out in the Preface to that Work.

Saul replies: CAUSE *Samuel* TO ASCEND *for me.*

1. Thus far, we have simply evidence for the prevalent Belief of the Israelites, that the Receptacle of Human Souls, during their Intermediate State, is a Region beneath the Surface of the Earth: for, if the boon, familiarly besought by the King, and familiarly understood by the woman, was to CAUSE TO ASCEND the Disembodied Spirit of one who was dead; the Belief must have been, on the part both of the King and of the woman, that the Spirit tenanted some Subterranean Abode, whence, upon due evocation, it might be expected to ASCEND to the Higher Surface of the Earth.

2. But, in immediate consecution, we find a direct SCRIPTURAL CONFIRMATION of the Belief: confirmation, by a recorded Fact.

When the woman had pronounced her evocation; the whole that was *intended* on her part being, I believe, a mere juggle with a confederate: she was startled and cried out, at perceiving, what she had never expected, the *real* apparition of the *real* Samuel; for, assuredly, we can never imagine, that God would permit the Souls of the Pious to be disturbed at the pleasure and by the command of an impious sorceress[1].

But, what is immediately to my present point, we have to consider the recorded MODE of the Spirit's appearance.

As yet, so far as we can gather from the narrative, Saul seems to have been in an outer room or ante-

[1] The prohibition of Necromancy under the Law proves only the wickedness of the attempt, not the reality of the performance. See Deuter. xviii. 11.

room to the adytum, and thence he *himself* beheld not Samuel: for he asks the woman what *she* saw.

Her reply was: that she *saw a god or delegated judge* ASCENDING *out of the Earth.*

He inquires, *what his form was.*

She answered: *An old man* ASCENDETH; *and he is covered with a mantle.*

The King now perceives, that the phantom is indubitably Samuel: and, entering into the inner apartment, stoops with his face to the ground, and reverently bows himself before the Prophet.

Does the Fact of the ASCENT of the Spirit, out of the Lower to the Higher Region of the Earth, require any further confirmation?

We have it from the mouth of the deceased holy Prophet himself. *Samuel said unto Saul: Why hast thou disquieted me, by* CAUSING ME TO ASCEND[2]?

I cannot easily conceive, what more decisive SCRIPTURAL PROOF we can have, that the Souls of the Dead, in their Intermediate State, tenant a Receptacle beneath the Surface of the Earth. Nor is the proof materially diminished by the unwarranted supposition of some speculatists, that the phantom was not Samuel, but an Unclean Spirit who assumed the lineaments of the departed Prophet. Whatever was the character of the apparition, it ASCENDED out of the Earth. Therefore, anterior to this ASCENT, the Spirit, whether good or bad, must have been in a Region *beneath* the Earth: for, otherwise, it could not have ASCENDED[3].

[2] 1 Sam. xxviii. 8—15.

[3] There can be no mistake as to the ASCENT of the Spectre: for, with only the change produced by the necessary grammatical inflections, the same verb עלה is used throughout the entire narrative.

II. This decision of the OLD TESTAMENT is confirmed by the parallel decision of the NEW TESTAMENT.

1. Let us first hear the argument of St. Paul, addressed to the Romans.

The righteousness, which is from Faith, speaketh thus.

Say not, in thine heart: Who shall ascend to Heaven? For that is, to bring down Christ.

Or: Who shall descend into the Abyss? For that is, to bring up Christ from the Dead[1].

(1.) By the *Abyss*, according as the word is used both in the Version of the Seventy and in the New Testament, we can only understand, either the Sea viewed perpendicularly to its extreme depth, or the Central Region beneath both Land and Sea which is generically (in Greek and Hebrew) denominated *Hades* and *Sheol*[2].

The access to this Abyss is said, by the Apostle, to be a DESCENT.

Consequently, when our Lord quitted it, he ASCENDED.

Hence to put the half-unbelieving question, *Who shall descend into the Abyss to procure for us salvation?* is, virtually, so to BRING UP Christ again from the Dead, as if he had not already ASCENDED from the subterranean Region of Hades. In other words, it is, virtually, to deny the palmary Fact of that ASCENSION.

[1] Rom. x. 6, 7.

[2] Compare Matt. xii. 40, with Jonah ii. The Seventy use, as synonymous, the two phrases, Κοιλια ᾅδου, and Βάθη καρδίας θαλάσσης. So, in Psalm lxxi. 20, they write, Ἐκ τῶν ἀβύσσων τῆς γῆς πάλιν ἀνήγαγες με. See Luke viii. 31. 2 Corinth. xi. 25. Rev. xiii. 1. xvii. 8.

(2.) St. Paul has borrowed and applied the questions in this passage from the Book of Deuteronomy, but with an apparent variation in the latter of them[3].

The question of Moses runs: *Who shall go over the sea for us?*

This is expressed by the Apostle: *Who shall descend into the Abyss?*

Now we cannot doubt, that the Inspired Writer to the Romans gives us, in his applicatory comment, the true import of the language employed by Moses: and, indeed, we ourselves may even independently see, that the very force of the antithesis, between the two questions, *requires* the interpretation propounded by St. Paul.

The first of the two mosaic questions is: *Who shall* ASCEND *for us to Heaven?*

Hence, the force of the antithesis requires, that, in point of import, the second should run: *Who shall* DESCEND *for us beyond the Sea?*

Thus the mutual relation, of the two questions, *itself* points out the correctness of the Apostle's interpretation, even to say nothing of his direct authority as an Inspired Teacher.

The preposition *over* or *beyond*, in the second mosaic question, relates, not to horizontality of progress as when a person sails across the Sea, but to downward perpendicularity as if a person should dive *beyond* the utmost limits of the Sea in point of depth.

Who shall go for us BEYOND *the Sea?*

Thus runs the question in the Pentateuch.

Its import is, as we learn from the same question

[3] Deuter. xxx. 12, 13.

in the apostolic comment: *Who shall* DESCEND *into the Abyss?*

And the idea, intended to be conveyed, is: that of a Downward Passage, beyond what Hesiod calls the *Roots of the Earth and the barren Sea*, so deep, as to reach the Central Abode of the Departed[1].

Thus clearly does the present passage establish the Subterranean or (if we will) the Submarine Locality of Hades or Sheol[2].

[1] Hesiod. Theog. ver. 728.

[2] Dr. Whitby has a very useful note on the passage, which substantially takes the same view of it as myself: and it is not a little remarkable, that the Jerusalem Targum, as cited by him, paraphrases the words of Moses in manner following.

O that there were one like Jonah the prophet, who would DESCEND *into the* DEPTH *of the Great Sea!*

This is no other than the precise gloss, which has been given, and therefore authoritatively ratified, by St. Paul.

The friend, to whose criticisms I have been so frequently indebted, has communicated to me, as a brother-mythologist (for thus he expresses himself), a very curious and ingenious scheme of reconciling St. Paul's gloss with the question as put by Moses.

It was an ancient and widely spread opinion, he truly remarks, that the Mansions of the Blessed after Death were certain Islands (Νήσοι Μακάρων. Lycoph. Cassand. 1204) indefinitely distant in the West. Hence they could only be reached by a voyage from the East beyond or over the Sea. Alluding, then, to these Islands of the Blessed which by a long residence in Egypt had been familiarized to the Israelites, Moses may be supposed to represent them as asking the double question: *Who shall either go up to Heaven, or sail over the Sea to the Islands of the Defunct Blessed, in order to bring us thence the commandment of the Lord?* St. Paul, in his free quotation, carries on the same idea; and, under its impression, varies the second question in words, though not in sense, by writing it: *Who shall descend into the Abyss? For that is to bring up Christ.*

My friend's explanation is so ingenious and original, that it merits every attention. No doubt, by a mythologic process perfectly familiar to him, the Islands of the Blessed were often identified with the Elysium of Hades, while the overwhelming Waters of the Deluge were the real Styx or River of Hatred: and I am far from denying, that references to Pagan Mythology, which sprang corruptedly out of Old Patriarchism, are frequent enough in the Hebrew Scriptures; of which, the whole of Elijah's allusive mockeries of the Priests of Baal, as recorded in 1 Kings xviii. 27,

2. We find the same character of Centrical Subterraneousness given to the Locality of Hades in two cognate passages of the Apocalypse.

No one was able, either in Heaven, or upon the Earth, or under the Earth, to open the Book[3].

Every creature, that is in Heaven, and upon the Earth, and under the Earth, and what are upon the Sea, and all things that are in them, I heard saying: Blessing and honour and glory and power be, unto him that sitteth upon the throne, and unto the Lamb, for ever and ever[4].

In this arrangement of the entire Mundane System, triple in one passage, quadruple in the other, we have Heaven and Earth and a Region beneath the Earth and the Sea, all severally and specifically mentioned: and, to the Region beneath the Earth, are assigned its proper intellectual inhabitants, as well as to Heaven, and the Surface of the Earth, and the Surface of the Sea[5]. With respect to all

furnishes a notable example. I may add to my friend's remarks: that as the Ancient Pagans indifferently placed the Islands of the Blessed in the Recesses of the Ocean and in the Depth of Inferum (Hesiod. Theog. 169. Plat. in Gorgia); so, esteeming Britain one of them, they had a wild superstition, that, from time to time, the Spirits of the Dead were ferried over to that island from the opposite coast of Gaul. Tzetz. in Lycoph. Cassand. 1200.

All this might seem favourable to my friend's interpretation. The difficulty, however, will still remain, how, under such a view of the matter, St. Paul should hermeneutically employ the antithetical words DESCEND and BRING UP. According to the shape of our World, as commonly, I believe, entertained by the Ancient Pagans, the sailing westward to the Islands of the Blessed would not be a DESCENT: and, although *we* know, that a prolonged voyage, either eastward or westward, would, by a real DESCENT relatively to the ground upon which we stand, bring us to the Antipodes; yet we also know, that the Hades, into which our Lord DESCENDED, does not lie any where in that opposite part of our Globe. See below, sect. iv. chap. 5.

[3] Rev. v. 3. [4] Rev. v. 13.

[5] Gr. Ἐπὶ τῆς θαλάσσης. By *the persons upon the sea*, are meant, I

these various intelligences, thus severally arranged in their proper places, we must obviously understand, that, in the latter passage, the holy alone can be spoken of: for none but the holy could join in a triumphant ascription of blessing and honour to God and the Lamb. But, certainly, *both* the passages declare the existence of intelligent beings in a *Region beneath the Surface of the Earth*[1]: and thus alike establish the Locality of Hades.

3. With these passages in the Apocalypse, we may justly class the declaration of St. Paul in his Epistle to the Philippians.

God hath highly exalted him, and given him a name which is above every name: that, at the name of Jesus, every knee should bow, of beings in Heaven, and of beings on the Surface of the Earth, and of beings beneath the Earth[2].

Again, we see a *Region beneath the Surface of the Earth*, specified, both as really existing, and as tenanted by intellectual beings. But the Region, to which this definite Locality is ascribed, can only, in accordance with the general tenor of Scripture, be Hades or Sheol or the Abode appropriated to Human Souls while in the Intermediate State of Separation from their Bodies.

III. The Patriarchal Antiquity of the present Belief, we can, on SCRIPTURAL TESTIMONY, carry back at least as far as the age of Jacob.

1. When the brethren of Joseph brought to their

suppose, *those that go down to the sea in ships and do business in the great waters*, as the Psalmist speaks.

[1] Gr. Ὑποκάτω τῆς γῆς.

[2] Philipp. ii. 9, 10. Gr. Καταχθονίων.

father the blood-stained coat of the youth which they professed accidentally to have found, Jacob instantly concluded, as it was intended he *should* conclude, that his favourite son had fallen a prey to a wild beast. His family attempted to comfort him: but he refused their consolation. *I will go down mourning*, said he, *unto the* GRAVE, *unto my son*[3].

So runs the passage in our English Version: though, both the very word employed by Jacob, and likewise the necessity of his language relatively to the supposed fate of his Son, alike shew the translation to be erroneous.

What has been unhappily rendered *grave*, is, in the Original, not *Keber*, but *Sheol*. Hence the place ought to have been translated: *I will descend into* HADES; that is to say, into the Unseen Abode of Departed Spirits.

And the plain necessity of such a translation is evinced by the remainder of Jacob's lament. He could not have looked forward to a going down into the GRAVE, under the persuasion that *there* he should be joined to his lost son: for his belief was, that Joseph had been devoured by a wild beast, and consequently that his body never could be consigned to the *grave*. What he anticipated, as his only comfort, was: that, ere long, he should descend into SHEOL, and there join the Disembodied Spirit of his beloved child.

2. But his language not only expresses his belief in the *existence* of a separate Abode of Departed Spirits: it, yet additionally, shews, that he believed this Abode to be locally situated beneath the Surface

[3] Gen. xxxvii. 35.

of the Earth. *I will* DESCEND, *mourning*, said he, *into Sheol, unto my son.* Such language could not have been used, unless the old Patriarchal Faith had been, that Sheol was a Subterranean Region.

3. The lament of Jacob forms the *proof:* and this is specially the reason why I have adduced it. But it also explains, how we ought to *understand* similar expressions, though, by these expressions *alone*, the required *proof* would not have been furnished.

When Jacob died, it is said of him: that *he yielded up the ghost, and was gathered unto his people*[1].

No doubt, by this language we are to understand, not that he was merely buried, but that, agreeably to his previous anticipation, he descended, in his Disembodied Spirit, to Sheol. *Here* he was gathered to the whole Assembly of his People: *hither* he had, for a season, imagined, that his son Joseph had descended: and, *here*, consequently, he had expected to find the Spirit of his child, when he erroneously believed his Body to have been devoured.

The same expression of giving up the ghost and being gathered to his people, is employed, by the sacred historian, in describing the previous deaths of both Abraham and Isaac[2]: and, assuredly, it must be

[1] Gen. xlix. 33.

[2] Gen. xxv. 8. xxxv. 29. When nothing more was intended to be expressed than a burial of the body, the difference of the phraseology employed is very striking. In the one case, we read of persons giving up the ghost and being gathered to their people: in the other, we simply read of their dying and being buried. See Gen. l. 24—26. Deut. xxxiv. 5, 6. Josh. xxiv. 29, 30. The two ideas are both involved in the specification of the death of David. According to a common scriptural image, the Repose of his *Spirit* in Hades with his fathers is described as being a sleep: while, at the same time, we are told, that *his Body* was buried in

understood in the same manner; for the expressed belief of Jacob furnishes a key to it. This will carry back the reception of the involved doctrine to the time of Abraham: and if *he* held it, we can scarcely doubt, that it had been received from Noah in the direct line of Shem[3]. Through the other two great Patriarchs, Ham and Japheth, it was, I suppose, harmoniously handed down to their descendants of the Gentiles.

that part of Jerusalem, which was peculiarly called his City. 1 Kings ii. 10.

[3] The same idea of Hades being a Subterraneous Region, the approach to which from the Surface of the Earth was a *Descent*, we accordingly find to have been entertained alike by the Edomite Patriarch Job and the Israelitish King David. See Job vii. 9, 10. xiv. 13. Psalm xvi. 10. xxx. 3. cxxxix. 8. From the passage last referred to, the contrast, between an Ascent to Heaven and a Descent to Hades, seems to have passed into a proverb: and our Lord, by himself employing the proverb, ratifies its correctness.

Thou, Capernaum, which art EXALTED TO HEAVEN, shall be THRUST DOWN TO HADES. Luke x. 15.

CHAPTER IV.

THE DIVISION OF THE LOCAL HADES INTO TWO DISTINCT COMPARTMENTS.

THOUGH Hades is the common Receptacle of ALL Disembodied Souls during their Intermediate State between Death and Judgment: yet, from very fitness and congruity, we instinctively anticipate, that both the Holy and the Unholy cannot be confusedly and promiscuously huddled together in one and the same Abode. This anticipation, founded on plainly right reason, is established by the direct testimony of SCRIPTURE.

Our Lord's familiar Parable of the Rich Man and Lazarus does not so much set forth the Locality of the Human Intermediate State, as it indicates a Division of the appointed Central Region into two distinct Compartments: the one, allotted to the Pious; the other, to the Impious.

I. Now such a Description plainly assumes the *Fact*, that this Region of Departed Souls *has* a Locality: though it does not specify the WHERE that Locality is to be sought.

By not contradicting, however, the prevalent be-

lief both of Jews and of Gentiles as to the definite Locality of Hades, a belief so fully ratified by the evidence already adduced: our Lord, in this Parable, virtually confirms and establishes it.

For, had the belief been founded upon misapprehension and mere superstitious error, it is scarcely probable, that the great Enlightener of Life and Immortality would have passed over so suitable an opportunity of correcting it.

II. But, while the universal belief, as to the Locality of Man's Intermediate State, was thus *negatively* established by our Lord: he, furthermore, *positively* established an additional persuasion, which reason itself made so imperative, that it was adopted even by the Gentiles[1].

I mean the Division of the Subterraneous Region of Hades into two Compartments: the one, assigned to the Souls of the Pious, where they abide in great though imperfect happiness, joyfully anticipating the time, when, by the rëunion of the Spirit to the Glorified Body, their felicity will be consummated; the other, appropriated to the Souls of the Impious, where, by a similarly sure anticipation, Hell is, with them, already begun *morally*, though, in point of fact, not *absolutely*.

Yet, even *thus*, there is reason to believe, that Hell may, in some sort, have commenced with them *physically*, also: inasmuch as, even in point of Locality, Gehenna will be an actual, though aggravated, continuation of *their* Compartment of Hades[2].

[1] See Bishop Pearson's Note *q.* on Art. V. of the Creed, vol. ii p 307. Oxon. 1798.

[2] See below, sect. iv. chap. 7. § II. 1.

Immediately after death, the Disembodied Souls of the Pious are described, as carried by Holy Angels, into what the Jews called *Abraham's Bosom* or the *Garden of Paradise:* and Christ, by adopting their very phraseology, in two several instances, accredits the general correctness of their belief[1].

In the Parable, Lazarus is said to be transported to *Abraham's Bosom:* and, to the penitent malefactor on the cross, Jesus is recorded to have said; *To day shalt thou be with me in Paradise.*

Where the Human Soul of Jesus should go upon its separation from his Human Body, thither also should go the released Soul of the converted and pardoned malefactor.

And, what that Place was, had anteriorly been shewn by the Parable.

In Jewish Nomenclature, *Paradise* and *Abraham's Bosom* were identical. That Nomenclature, our Lord, approbatively, made his own. Consequently, in promising the malefactor that he should forthwith be with him in *Paradise*, he declared: that both his own Human Soul, and that of the penitent malefactor, should pass into the Compartment of Hades, which was also called *Abraham's Bosom*, and which in the Parable is exhibited as the happy Retreat of the pious beggar Lazarus.

III. The whole of this is marvellously consolatory to the aged or dying Christian.

He learns from it: that, when he is called hence, he will be borne by Angels to a Place of Safe Keeping, whither the Soul of his Lord went before him,

[1] See Whitby's Comment, on Luke xvi. 22.

and whither the pardoned malefactor was privileged to attend his Pardoner.

Nor is it merely a Place of Negative Safe Keeping: it is likewise, as we may gather not ambiguously from even the very phraseology employed by our Lord, a Place of Positive Felicity.

If the Rich Man is tormented in *his* Compartment of Hades, Lazarus is no less comforted in *his*. And well may he be so: for, if his Abode be fitly described as another Paradise, we are plainly referred to the Primeval Garden of Eden, before the Fall of Man, for the nature and quality and amount of his happiness. Nay, so great is it, though still imperfect, that, as the accursed Compartment of Hades seems to be the commencement of Gehenna: so we have reason to believe, that the blessed Compartment of Hades is, analogously, the commencement of the Heaven destined for the Elect of God.

Thus, in some sense, to be in the Paradise of Hades is to be with Christ, though the Human Soul of Christ quitted it in the Day of his Resurrection. Hence, the great Apostle, well knowing the weight of happiness which *there* awaits the Believer, would gladly have exchanged this life for it, had his death at that time been free from disadvantage to his spiritual children.

To me, saith he, *to live is Christ: and to die is gain. But, if I live in the flesh, this is the fruit of my labour. Yet, what I shall choose, I wot not. For I am in a strait between two: having a desire to depart and to be with Christ, which is far better; nevertheless, to abide in the flesh is more needful for you*[2].

[2] Philipp. i. 21—24.

CHAPTER V.

NOTICE OF A POSSIBLE OBJECTION TO THE PRECEDING CONCLUSIONS.

As I have now reached the end of my evidence respecting the Locality of Hades and its Division into two Compartments, it will be proper to anticipate an objection which may possibly be raised: for, so far as lies in my power, my wish is to leave nothing in an unsatisfactory state.

I. The possible objection is this.

The evidence, which has been adduced (it may be said), does not strictly meet the idea, entertained by the Ancients, of the Locality of Hades. For the evidence is brought to shew: not only that Hades is a Region *beneath* the Surface of the Earth, which the Ancients *did* believe; but likewise that it is a Region *so beneath* the Surface of the Earth as to be inclosed *within* the Sphere of the Earth, which they *did not* believe. The old idea, when correctly stated, was: that the Earth is only a Half-Globe, rising, like an Insular Mountain, out of the Ocean, which surrounded it on all sides; that Hades was, indeed, locally *beneath* the Surface of this Half-Globe, but

only so beneath it as to be *on the other side* of it, which, on a really Whole-Globe, we at present know to be the case, not with any Hades, but with our Antipodes; and therefore, in short, as Hilary expressed it, that Hades is, not *within* the Earth, but *below* the Earth[1]. Hence, the adduced evidence is insufficient to establish the Centrically or Internally Subterranean Locality of Hades.

Whether this idea of the Locality of the *Inferum*, which, under whatever precise aspect, all agreed to denominate it, *universally* prevailed among the Ancient Pagans, may be questioned: for various accounts would lead us to suppose, that they frequently believed their *Inferum* to be *so beneath* the Surface of the Earth as to be *cavernously within* the Earth[2]. But the present possible objection, even if its statement were strictly accurate, would be of

[1] Non intra terram, sed infra terram. See Abp. Usher's Answer to a Jesuit. Chap. viii. p. 323—325.

[2] Hesiod, for instance, places the Inferum as far beneath the Surface of the Earth as Heaven is above it: describes it, as situated below both the Land and the Sea: represents it as a vast dungeon, from which there is no egress, inasmuch as it is walled round and secured by brazen gates: and, finally, denominates it a *huge chasm*; whether, by that expression, we are to understand the actual dungeon itself, or the access to it through one of those orifices which were deemed the approaches to Hell. Whichever of these be the idea of Hesiod, the Titans are said by him to be cast down from Heaven and thrust into a Region *beneath* the Earth: so that, if he placed his Inferum *so beneath* the Earth as to be *extrinsically on the other side* of it, he must have imagined a sort of pipe, reaching not merely to a subterraneous dungeon, but perforating the entire Earth. Theogon. 715—745.

In a similar manner, Virgil, through his whole description, leads us to conclude: that he places his Inferum both *beneath* and *within* the Earth. The access to it, from the Surface of the Earth, is through a huge and open cave, close to the black lake Avernus: and the Region itself lies buried darkling *within* the deep Earth, though, where the downward road divides itself into two, there is an access, in the one direction, to

small moment. For, in regard to my *really* valid evidence, I expressly disclaimed the building any *proof* upon the popularly received opinions of either the Jews or the Gentiles, whatever, in minuteness of definition, those opinions might be: and I *professedly* rested my demonstration, or at least my attempted demonstration, upon the testimony of SCRIPTURE *alone*.

Now *that* testimony is not affected by the present objection.

For instance, the apparition of Samuel is explicitly

Tartarus, and, in the other, to Elysium. As the access to it is *from* the Surface of the Earth, so likewise is the return from it *to* the same Surface of the Earth. Æneid. vi. 236—901.

Homer does not strictly make his hero visit Inferum; but brings him to the Region of Cimmerian Darkness at the utmost extremity of the Ocean. Here Ulysses evocates the souls of the dead: who, forthwith, out of Erebus, come up to the Surface of the Earth. Odyss. xi. 1—639. Now such a description accords much better with the belief, that Inferum was *includedly subterraneous*, than that it lay *so beneath* the Earth as to be *on the lower side* of it.

But this appears yet more strongly from the prevailing notion, of which we have had instances both in Hesiod and in Virgil, that the access to Inferum was through various orifices which opened to the Surface of our habitable Earth. These orifices were esteemed so many passages to Inferum. Thus Pluto is described by Ovid, as carrying off Proserpine to Inferum through a chasm which he made in the neighbourhood of Mount Etna by a stroke of his sceptre upon the Fountain of Cyanè; after he had been under considerable alarm, lest the struggles of Typhœus under the volcano should open a way to his kingdom, and let in light to the realms of darkness through a widely gaping orifice. Metam. v. 341—424. And thus Theseus and Pirithous are said by Hyginus to have descended into Inferum at Tenarus a promontory of Laconia, where, according to Tzetzes, it was believed there was a descent to Hades. Hyg. Fab. 79. Schol. in Lycoph. Cassand. 1106. It is perfectly true, that such statements do not absolutely prove the belief of an Inferum *within* the Earth: but they certainly imply it, for, if persons had *universally* adopted, throughout the Pagan World, a notion that it was *below* or *on the other side* of the Earth, they must have additionally imagined, that the chasm or chasms, which led down to it, were all complete perforations of the supposed Half-Globe.

said to *ascend* from a Region beneath the Surface of the Earth. But, by this Subterranean Region from which Samuel is said to have *ascended*, the Divine Spirit of Inspiration certainly could not mean a Region *beneath* the Earth in the sense of its not being *within* the Earth: because the Omniscient Spirit could not but know, as *we* now know, that *that* Region, wherever the Ocean does not intervene, is *not* the Abode of Disembodied Human Souls, but simply the Abode of Living Embodied Men like ourselves, who, relatively to us, are antipodes. Therefore, my SCRIPTURAL EVIDENCE, even if none had been produced beyond the recorded *Ascent* of Samuel from beneath the Surface of the Earth, would be good and sufficient evidence to shew, that the Locality of Hades is centrically-subterraneous. In other words, it would be sufficient to shew, that Hades is locally *within* the Globe of the Earth, as well as *beneath* its outward Surface.

II. But, however the ancient Pagans might *sometimes* have corrupted the primitive Patriarchal Tradition in consequence of their erroneous notions respecting the form of the Earth, we have, I believe, sufficient proof that the Jews must have retained the truth: for, with the Language of Inspiration before them, they could scarcely have lost it.

1. When Jonah prayed to God out of the Belly of the Fish, the inspired phraseology of the Prophet was: *Out of the Belly of Sheol I cried; and thou heardest my voice*[1].

No doubt, this language was figurative, the Belly of the Fish being made the figure or image of Sheol

[1] Jonah ii. 1, 2.

or Hades. But the figure loses all its propriety, if, in Scriptural Ideality, the Locality of Hades was *beneath*, though not *within*, the Globe of the Earth.

Jonah was *within*, not merely *beneath*, the Fish. Therefore Sheol, of which the Belly of the Fish is made the figure, must, unless they rejected the inspired declaration of Jonah, have been believed by the Jews to be *within*, and not merely *beneath*, the Globe of the Earth. For, since, in the figure, the whole Body of the Fish represented the whole Globe of the Earth: the Belly or Interior of the Fish must plainly have represented the Belly or Interior of the Earth.

2. Our Lord's appropriation of this part of the history of Jonah, as typical of his own Intermediate Condition, fully establishes the matter before us.

As Jonas was three days and three nights in the Belly of the Whale: so shall the Son of Man be three days and three nights in the Heart of the Earth[1].

It cannot justly be said, that this relates *merely* to the Burial of his Body: both because the word, employed by Jonah, is *Sheol;* and likewise because, though *Sheol* (as some think) may occasionally denote the *Grave*, yet a Sepulchre, hewn out of the *face* of a rock, and, thence, both being strictly *above* the General Surface of the Earth, and also, if that point be given up, bearing no proportion to the magnitude of the entire Globe, would not be very exactly described, either by the Interior of a large Fish, or by our Lord's very definite phrase *the* HEART *of the Earth*. The type, perhaps without

[1] Matt. xii. 40.

excluding a reference to Christ's Burial and Bodily Resurrection, *mainly*, as we may gather from its peculiar circumstantiality, relates to the Descent of his Human Soul into our archaïstic Hell or Hades, where it remained three days and three nights until it was rëunited to his Human Body.

Agreeably to this view of the passage, our learned Bishop Pearson, for the purpose of proving the Descent of Christ's Human Soul into Hell or Hades (the *Sheol* of the Hebrew Prophet), adduces the text: *Thou wilt not leave my Soul in Sheol; neither wilt thou suffer thine Holy One to see corruption* in the Body of the Humanity.

But, if such be the true construction both of the Type and of the Anti-type, it will plainly follow: that Hades, both represented by the Interior of a large Fish, and also declared to be situate in the Heart of the Earth, must, both according to SCRIPTURE and in the contemplation of the ancient Jews themselves, be locally seated, not only *beneath* the Surface of the Earth in the sense of the under side of a Half-Globe, but likewise centrically *within* what we know to be a Complete Sphere.

III. It is curious to observe, how the same result will follow from the old patriarchal, and subsequently pagan, mysticising of the peculiar character of the Ark.

The Ship of Noah was deemed a World in miniature, as comprehending the Rudiments of the Post-diluvian World. Hence, its dark Interior, from which the solar light was excluded, became the type of the Central Hades: hence, it was esteemed the Boat of Inferum: and, hence, the Ceto was made

the figure, no less of the Ark, than of the Earth. Correspondingly, the Entrance of the Great Father into the Central Interior of the Ark was, mystically, his Death: and his Liberation from it was, mystically, his Revival[1].

[1] See my Origin of Pagan Idolatry, where these matters are fully discussed and evidentially established.

CHAPTER VI.

THE CHARACTER OF THE ANGELS, MENTIONED BY ST. JUDE AND ST. PETER.

Upon the Locality of the Intermediate State appointed for the Human Race, much additional light will be thrown by a discussion of the character of the ANGELS, described alike by St. Jude and St. Peter, as having apostatised from the service of God, and as having therefore been consigned to a place called by the latter Apostle *Tartarus*.

This discussion I have thought it best to arrange in a division by itself. The Locality of the Human Intermediate State I consider, as already determined by the evidence which has been adduced: the present investigation, therefore, so far as *that* point is concerned, must be deemed subsidiary alone; and may be viewed, as entered upon purely *ex abundanti*.

Those unhappy individuals, of whom I now propose to treat, cannot, I think, be what we commonly understand by the *Fallen Angels*. On the contrary, unless I altogether mistake their true character, they are Degenerate Members of the Antediluvian Sethite Priesthood, described in two languages by

the equally ambiguous words *Angeli* and *Malachim*, and set forth in the Pentateuch by the alike ambiguous title *Sons of God*.

The ambiguity of such appellations has been productive of much error.

On the one hand, it has sometimes led to the promulgation of sundry strange incongruous fables, respecting I know not what portentous Loves of the Angels and their intercourse with the Antediluvian Daughters of Men[1].

And, on the other hand, it has very generally introduced the notion, that, from their appellation of *Angeli*, from their declared apostasy, and from their announced punishment, the Intellectual Agents, alluded to by St. Jude and St. Peter, are, assuredly, Satan and the Host of his Rebellious Angels.

That the *Sons of God*, noticed by Moses in his History of the Antediluvian Period, are the same

[1] Those, who are curious in such matters, may consult the Codex Pseudepigraphus of Fabricius, vol. i. p. 168—196. The feats of the Egregori are specially edifying. Such idle tales the masculine mind of Milton rejected, as furnishing no meet subject for Poetry to any one who reverenced the Scriptures. He rightly views the Mosaic *Sons of God* as Men, the once grave and holy posterity of Seth. See Paradise Lost, book xi. ver. 556—627.

I much incline to think, that Josephus has often been a good deal misunderstood on this point. He certainly says, that many Angels of God, cohabiting with Women, begat a Lawless Race who were despisers of all good. Ant. Jud. lib. i. c. 3. § 1. But the question is, what he really meant by *Angels*. No doubt, he gives the word as synonymous to the *Sons of God*, the expression employed by Moses. This is quite clear. But it is not equally clear: that, by the term *Angels* which he well knew was equivalent to *Malachim* in his own language, he meant what *we* conventionally mean by the term. However, I dare say, that the language of Josephus has been the parent of the silly modern tales, which have been styled *The Loves of the Angels*, and which have been poetised or versified conformably.

Beings, as the *Angels*, said by St. Jude to have purchased for themselves an imprisonment under darkness, by (what our translators render) *keeping not their first estate*, and by *leaving their own habitation :* I make not a shadow of doubt. But the real question is : WHO *and* WHAT *these Apostates were*..

The Agents, set forth in the two parallel passages of the two Apostles, being, I think, plainly identical : they must alike be, either Men, or the Superior Intelligences whom we commonly and conventionally denominate *Angels*.

Doubtless, in point of verbal possibility, they *may* be either the one or the other : for the parallel ambiguous appellations, *Angels* and *Sons of God*, are employed to describe, both what *we* call *Angels*, and likewise *Mere Men* who have been appointed to execute the Sacerdotal Function.

Now it is clear enough, as our best commentators allow, that the Antediluvian *Sons of God*, who espoused the Antediluvian Daughters of Men and who begat from them a Lawless Race that greatly contributed to advance the cause of the already existent Nephelim or Apostates, were the degenerate Sons of the great Sacerdotal House of Seth : while the Antediluvian Daughters of Men were the Daughters of the still larger Apostatic House of Cain ; who, by such marriages, seduced their husbands, to forsake the rapidly diminishing Faithful Band of the Sethites, and thus to swell the increasing multitude of the impious Cainites until the single Family of the Regal Noah was left alone on the Lord's side[2].

[2] See Bishop Patric's Comment. on Gen. vi. 2.

Such being the case, unless the account, which is given, by the two Apostles, of the *Angels*, mentioned in the cognate Epistles of St. Jude and St. Peter, precludes, by its specialities, the possibility of their identification; those *Angels* must be this same Race of Apostate Sethites: for, by Josephus, the name of *Angels* or *Priests* is given to those whom Moses styles the *Sons of God*[1].

In order that this question may be fully discussed, it will be necessary to adduce the entire statements of St. Jude and St. Peter: the two being severally given in such translations, as their grammar obviously requires.

The statement of St. Jude runs in manner following.

Beloved, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you and exhort you, that ye should earnestly contend for the Faith which was once delivered unto the Saints.

For there are certain men crept in unawares, who, touching this condemnation, had of old been before written of: ungodly men, turning the grace of our God into lasciviousness, and denying our only Supreme Master and Lord Jesus Christ.

I wish, therefore, to remind you, albeit having once known this thing; that the Lord, having saved the People out of the Land of Egypt, afterward destroyed them that believed not. And (I would further remind you) *that he reserved, in eternal chains, under darkness, unto the Judgment of the*

[1] Πολλοὶ γὰρ ΑΓΓΕΛΟΙ Θεοῦ, γυναιξὶ συμμιγέντες, ὑβριστὰς ἐγέννησαν παῖδας, καὶ παντὸς ὑπερόπτας καλοῦ. Joseph. Ant. Jud. lib. i. c. 3. § I.

Great-Day, the ANGELS, *that kept not their own Principality, but left their proper Habitation; like as Sodom and Gomorrha and the Cities round about them, having committed fornication in like manner to those* (persons), *and having gone after other flesh, are set forth an example, suffering the judgment of eternal fire.*

So, after a similar fashion, those likewise (who, as I told you, had been previously written of, as about to fall into this condemnation), *vainly dreaming, pollute the flesh, and despise dominion, and blaspheme dignities*[2].

Our estimate of the general purport of this passage cannot, perhaps, be completely made, unless the plainly parallel passage in the Second Epistle of St. Peter be added to it.

But there were also false prophets among the People, as also there shall be false teachers among you: who privily shall bring in heresies of perdition, denying even the Supreme Lord that bought them, bringing upon themselves swift perdition (and many shall follow their lascivious practices, on account of whom the way of Truth shall be blasphemed); and who, in covetousness, with fabricated words, shall make gain of you: to whom, condemnation, from of old, is not idle; and their perdition slumbereth not.

For, if God spared not the ANGELS *that sinned, but, having in chains of darkness cast them down into Tartarus, delivered them up securely kept unto Judgment; and if he spared not the Old World, but preserved Noah with seven others a herald of righteousness, when he had brought a flood upon the*

[2] Jude 3—8.

World of the Ungodly; and if he condemned the Cities of Sodom and Gomorrha reducing them to ashes in their overthrow, having set them forth as an ensample unto those that afterwards should be about to live ungodly; and if he delivered just Lot, sorely vexed with the lasciviousness of the conversation of the wicked (for, by sight and hearing, the just man, dwelling among them, day by day tormented his just soul by their lawless deeds): then, the Lord knoweth, how to deliver the godly from temptation, and how to reserve the unjust unto the Day of Judgment to be punished; but chiefly those, who walk after the flesh in the lust of pollution, and who despise sovereignty[1].

Now I will venture to say: that a careful examination of these two parallel passages, which evidently contain the *same* line of argument built upon the *same* historical events (save only that Jude instances the deliverance of Israel from Egypt and the concurrent punishment of the Egyptians, which Peter omits), will shew the impossibility, that the *Angels*, alike mentioned by *both* the Apostles, should be Satan and his Associated Angels. Whence the result will be: that they are certain Human Individuals, adduced, with various other human individuals, as affording historical instances on which the joint apostolic argument might be founded.

The apostolic argument runs to the following effect.

As there had been of old men of evil principles and practices: so were there men in that day, and so would there be men hereafter, characterised by

[1] 2 Peter ii. 1—10.

the same principles and practices. But, as God, according to a variety of recorded instances, punished the impious and delivered the pious: so, in the course of his righteous judgments, the same distinctiveness of treatment, either sooner or later, might always be confidently anticipated.

Thus runs the argument of the two concurring Apostles. But who does not instinctively see, that an instance brought from the History of the *Fallen Angels*, if introduced in the midst of instances naturally brought from the History of the *Human Race*, would be most singularly incongruous and out of place? When *Human Cases* are brought *ex professo* to illustrate argumentatively opposing principles and practices with their different consequences through the determined plan of God's Judgments: we do not, according to the ordinary rules of composition, expect to find, mixed up with them, a *Diabolical Case* which falls not within the limits of Human History.

But I need not press this particular point any further. There are other matters, which, in the way of demonstration, bear more directly upon the question before us. To these, I shall now, therefore, proceed.

I. I may begin with a purely grammatical remark.

The construction of the passage in St. Jude makes it impossible, that the *Angels*, there mentioned, should be the *Fallen Angels:* because it compels the result, that they were *Men;* and thus leaves the question, *What Men*, the sole question to be settled.

This Impossibility does not appear, either in the

laxity of our English Translation, or in the completely unliteral freedom of the Latin Vulgate: but I have faithfully expressed it in my own version.

He reserved, in eternal chains, under darkness, unto the Judgment of the Great Day, the ANGELS *that kept not their own Principality, but left their proper Habitation: like as Sodom and Gomorrha and the Cities round about them, having committed fornication in like manner to those* (persons), *and having gone after other flesh, are set forth an example, suffering the judgment of eternal fire.*

1. In the greek construction of this passage, the THEM, in the clause *The Cities round about* THEM, is feminine, as referring back to the feminine word *Cities* involved and understood in the proper names *Sodom* and *Gomorrha:* while the THOSE, in the clause *In like manner to* THOSE, is masculine, being the masculine dative plural of the strongly reflective demonstrative pronoun, and therefore directly referring back to some masculine persons, previously mentioned, as its antecedent[1].

[1] I subjoin the original Greek, which will fully show my meaning.

Ἀγγέλους τε τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν Ἀρχὴν, ἀλλὰ ἀπολίποντας τὸ ἴδιον Οἰκητήριον, εἰς κρίσιν μεγάλης ἡμέρας, δεσμοῖς ἀϊδίοις, ὑπὸ ζόφον τετήρηκεν· ὡς (πόλεις) Σόδομα καὶ Γόμορρα, καὶ αἱ, περὶ ΑΥΤΑΣ, *πόλεις, τὸν ὅμοιον* ΤΟΥΤΟΙΣ *τρόπον ἐκπορνεύσασαι, καὶ ἀπελθοῦσαι ὀπίσω σαρκὸς ἑτέρας, πρόκεινται δεῖγμα, πυρὸς αἰωνίου δίκην ὑπέχουσαι.*

Here, the feminine ΑΥΤΑΣ refers grammatically to the previously implied feminine *πόλεις*: and the feminine particles, *ἐκπορνεύσασαι* and *ἀπελθοῦσαι* and *ὑπέχουσαι*, have, of course, the same reference.

But the masculine ΤΟΥΤΟΙΣ, interposed in the midst of all these feminines, cannot refer grammatically to the feminine *πόλεις*. On the contrary, it looks back to its masculine antecedent *ἀγγέλους*.

It may be said: that the pronoun ΤΟΥΤΟΙΣ is not masculine, but neuter; and that it grammatically refers to the two neuter substantives *Σόδομα* and *Γόμορρα*.

Now the only masculine persons previously mentioned, to whom the masculine pronoun can constructively refer, are the *Angels* in question.

Therefore, these *Angels*, as chronologically prior to the inhabitants of Sodom and Gomorrha and the surrounding Cities, are described as tainted with corporeal impurities, to which the fornication of the Cities of the Plain is expressly likened.

Such deeds of the flesh, however, correspond not to the nature of the Beings, whether good or bad, whom we, conventionally, with a sort of modern English exclusiveness of phraseology, *now* denominate *Angels*[2].

Hence, plainly, the *Angels*, mentioned by St. Jude, must be Human Beings, like their successors in dissoluteness, the inhabitants of Sodom and Gomorrha.

This objection, however, is readily met by adverting to the feminine form of ΑΥΤΑΣ. If ΤΟΥΤΟΙΣ had been neuter, referring to Σόδομά and Γόμορρα, the other pronoun must have been neuter also: in which case, we should have had, not ΑΥΤΑΣ, but ΑΥΤΑ. A mere inspection of the Greek Text shews, how broadly, in point of grammar, ΑΥΤΑΣ and ΤΟΥΤΟΙΣ stand mutually contrasted.

Nor can it justly be said: that the πόλεις, in the clause αἱ περὶ αὐτὰς πόλεις, is the *accusative* case; and that it is the substantive, with which αὐτὰς immediately agrees.

For, in the first place, if such were the construction of the clause, that is to say, if πόλεις were the *accusative* case, the connected pronoun, instead of being αὐτὰς, must have been ταυτὰς.

And, in the second place, the well-known idiom of Greek in itself forbids that construction; for that idiom requires πόλεις to be understood as being in the *nominative* case, so that the *nominative* article αἱ should agree with it.

Accordingly, in my punctuation of the clause, I carefully prevent any mistake respecting its true grammatical construction. The clause ought assuredly, to be pointed thus: καὶ αἱ, περὶ αὐτὰς, πόλεις.

[2] No one, I suppose, would attempt to disprove this assertion by appealing to the silly fables respecting the Loves of the Angels.

But they are, no less plainly, identical with the apostatic *Sons of God*, mentioned by Moses as contracting alliances with the Daughters of Men, and by Josephus (agreeably to the sense of *Malachim* in his native Hebrew[1]) actually denominated *Angels*.

2. Bearing in mind this grammatical construction of the passage, we shall find no difficulty in explaining the peculiar language of St. Jude, which describes the *Angels* as *keeping not their own Principality*, and as *leaving their own proper Habitation*: for, in truth, the language perfectly agrees with the construction.

(1.) The original Principality of the Sethites, and the bounds of their proper Habitation, appear to have been geographically, in the mountainous outskirts of Eden. Here, as the earliest Patriarchal Priesthood of Jehovah, they ministered, like the Levitical Priesthood, before the symbolical Cherubim: whose fiery forms were then set, either to the east or rather perhaps in front of the forfeited Garden, not (as it is often, I believe, erroneously imagined) to *prevent* all access to the Tree of Life, but, on the contrary, still to *keep open* the way to it, though solely in the mode prescribed by the Covenant of Grace; that is to say, the sacrificial shedding of blood, typical of the alone efficacious self-sacrifice of our Saviour Jesus Christ[2].

[1] See Malach. ii. 7. The Priest is here styled the *Malach* of Jehovah. Our translators very properly render the word by *Messenger*: but the same word is employed to denote what we conventionally understand by an *Angel*.

[2] The original hebrew, *Mekedem*, is ambiguous, denoting either *Eastward* or *Before*. For the Antediluvian Patriarchal Worship before the Cherubim, see my Horæ Mosaicæ. book ii. sect. 1. chap. 1. § VII.

From this presence of Jehovah manifested between the Cherubim, Cain, when the sentence of vagabond banishment was pronounced upon him, *went out:* and, thus separating himself from his now bereaved parents, he retired into a region *before Eden;* that is to say, a region having the lofty Principality of the future Sethites *in front of it*, from whatever circumjacent quarter the Principality might be viewed.

Our translators, following the Greek of the Seventy rather than the more just version of the Latin Vulgate, have injudiciously transformed, into a *proper* name of the country whither Cain retired, what is really nothing more than a *common* name descriptive of its moral character[3].

Cain was sentenced to be a *Nad or Banished Vagabond.* Hence it is said of him: that he went out from the presence of Jehovah, and dwelt in a land of *Nod* or *Banishment;* which land lay before, or in front of Eden[4].

Here he built a city: and, after the name of his son, called it *Enoch.* Here his posterity rapidly multiplied on every side, round the mountainous Principality of the Sons of God or the Sacerdotal Angels of the House of Seth. Here, in proud forgetfulness of Jehovah and in a daring infidel

[3] The Seventy render the place, ἐν γῇ Ναὶδ: and, under the same impression that *Nod* is the proper name of a country, our translators write, as the sense of the Original, *Cain dwelt in the land of Nod.* They ought to have written: *Cain dwelt in a land of banishment.* The Latin Vulgate correctly gives the *sense* of the place, though the *version* is not constructed precisely in the same manner as that of either the Greek or the English: for the word *Nod* is supposed to be an adjective, instead of a substantive. *Habitavit profugus in terra.*

[4] Compare, in the Hebrew, Gen. iv. 12, 14, 16.

rejection of atonement to be made through the Promised Seed of the Woman, they cultivated, very successfully, both the arts and the sciences and the luxuries of secular life.

(2.) As time rolled on, an intercourse took place between the respective borderers: and this, ere long, amicably extended into the interior of each region.

To keep up the recollection of old misdeeds, and to dwell upon ancient enormities, would, among the gradually enlightened younger Sethites, be stigmatised, as what, in the self-conceit of modern parlance, is called *Illiberality*. Nothing could be more fascinating than the lively and accomplished and elegant daughters of the Cainites. True, indeed, they were not much burdened with *religion:* but then, in all the *graces*, they far outshone the unfashionable and domestic and simple-mannered daughters of Seth.

It required no prophet to foretell the result of these evil communications. The young Sethites were attracted by the shewy daughters of Cain: and learned to despise the sober quietude of the females of their own House.

Meanwhile, the women of that better line, mortified at the preference bestowed upon others, and readily enough perceiving the reason of it, emulated their sisters of the great Cainite House, and soon became their rivals in the arts of seductiveness.

Intermarriages followed intimacies: and the Flower of the House of Seth, both male and female, abandoning the austere virtues of their Ancestors, plunged headlong into dissipation and irreligion and immorality. For this purpose, they *left* (as St.

Jude speaks) their proper Habitation, the mountain nurse of hardy holiness: and descended, troop after troop, into the lower and more fertile plains of the children of Cain.

In despite of the preaching of Enoch and the protracted admonitions of Noah, the apostasy increased more and more: lust hard by hate presided over the land, fearfully encouraged by these unhallowed alliances: the wickedness of man was great in the Earth, so that every imagination of the thoughts of his heart was only evil continually: and, at length, Noah and his Immediate Family were left the sole witnesses for God and Pure Religion[1].

[1] On Physical Principles, namely the great extent of huge antediluvian Lakes and the abundance of large and ferocious animals, Sir George Rose, very ingeniously, and at the same time very piously as respects the previsionary mercy of God, supposes; that the Population of the World, before the Flood, was comparatively scanty: and he truly remarks, that the Moral Principle of Universal Punishment for determined Sin would be equally well established, and the exercise of Justice equally complete, provided *all* the guilty perished, whether their Sum Total was formed of one hundred thousand Souls or one hundred millions. Scriptural Researches. chap. i. p. 6, 7.

Scripture, by its Historical Statement, certainly seems not a little to confirm this Argument from Physics.

I. As the Human Race existed before the Deluge, there does not, according to the Mosaic Account, appear, as is the case in our Postdiluvian World, to have been a *Multiplicity* of distinct kingdoms, some of them, by reason of their distance, having little or no connection and intercourse with others.

On the contrary, we seem to detect only the existence of *two* kingdoms; that of the Sethites, and that of the Cainites: the former, occupying the high range of country, which contained within its limits the Holy Garden and the Sacred Place of Worship before the Cherubim appointed to keep open the way to the Tree of Life, and which (as I have shewn at large in my *Origin of Pagan Idolatry*) we have much reason to believe coincided geographically with the region of Armenia, or Ararat; the latter, spreading themselves in the plain country which extended, a sort of Piedmont, at the foot of the more lofty district.

These two kingdoms were conterminous: and, thence, a great facility

3. It is a somewhat curious circumstance, that this precise view of the progress of evil is taken by the Author of a very ancient Arabic Work, which Mr. Selden mentions, as possessed, in an old Manuscript, by his friend Sir Robert Cotton.

From the peculiar turn of the phraseology, the Writer must, I think, have been acquainted with the Epistle of St. Jude as well as with the History contained in Genesis: for, in the *latter*, there is nothing that corresponds with it; while in the *former*, it is almost completely the double. The

was offered for that dangerous intercourse, which was long rejected by the holy Sethites, but which finally led to the universal corruption and consequent destruction of all Mankind save the Family of the Righteous Noah.

II. To the same result of a scanty and geographically limited Population, tend, alike, the recorded testimony of Enoch, and the protracted preaching of Noah, and the building of the Ark; which is represented by the Apostle, as a monitory sign during the long period of its construction, and as thus condemning a careless or unbelieving world. Heb. xi. 7.

All these matters imply, that the extent of the two kingdoms of Seth and Cain could not have been very great: their limits, in fact, being confined to the countries already specified.

III. This circumstance of narrowness of limits, as Sir George Rose well observes, may account for the fact: that no antediluvian remains of Man have hitherto been discovered, though the remains of Beasts have been found in great numbers.

If the two Antediluvian Kingdoms comprised no more than Armenia and the subjacent Low Country, any remains of Man could not be expected *without* those limits: and, as yet, the Regions in question have never, I believe, been examined by Geologists.

IV. Computations have sometimes been made, for the purpose of shewing the vast population of the Antediluvian World: and the text has been alleged, which speaks of the *multiplication* of men on the face of the Earth. Gen. vi. 1.

But this is purely gratuitous. Multiplication is comparative: and the computation is made upon the mere assumption, that men multiplied as rapidly before the Deluge as after it. To a vast population spread over the whole Globe, Enoch could not have testified, Noah could not have preached, and the building of the Ark could not have been an effectual sign.

Author, Sain Aben-Batrich, gives the following account of those early transactions.

The Family and Posterity of Seth, styled by Moses the *Sons of God*, occupied the lofty mountainous Region in which Adam was buried: but the Children of Cain established themselves in the lower Region, where was the Valley in which Abel was murdered. For a long season, the Sethites, on account of this murder, were so hostile to the Canites, that they bound themselves and their posterity in a solemn oath by the blood of Abel, that they would never descend from the Sacred Mount to the low country of the valley. But they were inveigled to break this oath by the beauty of Naamah and the music of her brother Jubal: for the Cainites spent their whole time in feasting and music and dancing. This allured the Children of Seth to come down from their Mountain-Principality: and the result was an increasing frequency of intermarriage, or rather, apparently, of illicit intercourse, between the Sons of Gods and the Daughters of Men. The two Races thus became blended into one People, more and more confirming themselves in wickedness of every description, until the Flood came and swept them away[1].

[1] See Selden. de Diis Syr. Prolegom. c. iii: and Bishop Patric's Comment. on Gen. vi. 2.

Much the same account is given, from the Oriental Writers, by Eutychius in his Annals, p. 27, cited by Stackhouse.

"Detestable," says he, "were the deeds of the Cainites, who spent their days, in lust and wantonness, in singing and dancing: until some of the Sons of Seth, hearing the noise of their music and riotous mirth, agreed to go down to them from the Holy Mountain; and, upon their arrival, were so captivated with the beauty of their women, that they immediately defiled themselves with them, and so were undone. For,

Sain Aben-Batrich could not have learned from Genesis, the *Separate Mountain Principality of the Sethites*, and the *Circumstance of their leaving their own Habitation*, except in the way of a possible induction. But, on the admission that the *Sons of God* are the same individuals as the *Angels* in St. Jude, we perceive at once, that these precise matters are distinctly propounded by the Apostle. Hence, the probability is, that the Arabic Writer had seen the Epistle as well as the Book of Genesis: and thus, clearly discerning the identity of the *Angels* and the *Sethite Sons of God*, he, without hesitation, applied to the latter what St. Jude had said of the former.

when they offered to return again to their former Abode, the stones of the Mountain became like fire, and permitted them to pass no farther."

Our learned poet Milton takes exactly the same view of these early transactions. The Sethites, in *his* construction of the history, occupy a lofty mountainous range, while the Cainites have planted themselves in the plain below. Unhappily, they descended from *their Seat;* and were captivated by the licentious Daughters of the Cainites. See Paradise Lost. book xi. ver. 573—627.

The speculative sin of the Cainites, which precluded all possibility of amendment and pardon, was a determined proud rejection of the atonement to be made by the promised Seed of the Woman, after the example of their general ancestor Cain.

It is worthy of note, that the apostasy of the Postdiluvians took a directly opposite course. Instead of *rejecting*, they *corrupted*, the doctrine of the Atonement. The doctrine itself runs through the whole ideality of their expiatory Sacrificial Rites, whether the victims were bestial or human. Balaam, in the words ascribed to him by the prophet Micah though they are not recorded by Moses, distinctly expresses the never forgotten principle of Postdiluvian Worship, however fearfully it may have been abused and perverted. *Wherewithal shall I come before Jehovah, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will Jehovah be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?* Micah vi. 6, 7.

In this application, I certainly think him quite correct.

II. But, furthermore, we have yet an additional and indeed conclusive proof, that the *Angels*, mentioned by St. Jude and St. Peter, are not Satan and his Fallen Angels, but mere Apostatic Men of a very remote period: we have, I say, a conclusive proof, to which nothing can be opposed, from the *nature* of the punishment said by both Apostles to have been inflicted upon them.

According to St. Jude: *The Lord reserved, in eternal chains, under darkness, unto the Judgment of the Great Day, the* ANGELS *that kept not their own Principality, but left their proper Habitation.*

According to St. Peter: *God spared not the* ANGELS *that sinned; but, in chains of darkness having cast them down into Tartarus, delivered them up securely kept unto Judgment.*

These parallel declarations have, I believe, been commonly thought quite decisive as to the nature and character of the *Angels* in question.

From the passages before us, it has been assumed, as a matter perfectly clear and incontrovertible, that *these* Angels are what we call *Fallen Angels:* meaning, by the phrase, the *Angels that fell with Satan.*

The declarations are decisive enough, I admit: but then they are decisive of the very contrary to the usual exposition of them.

Let us, however, examine, somewhat more closely, the terms of the punishment of *these* Angels, in conjunction with the ascertained lot of the Devil and *his* Angels.

1. In the first place, the *Angels* before us are *at*

present, in a state of darkness and confinement: and they are described, as being *now* securely manacled in eternal chains.

But this is NOT the case with Satan and *his* Angels. For, as we have seen, *they* are uniformly represented in SCRIPTURE, as roaming about, perfectly at liberty, during the whole period of *their* Intermediate State, except the yet future term of the Thousand Years: and, when that term shall have expired, they are said to be again loosed and again to go forth unrestrictedly to deceive the Nations which are in the four Quarters of the Earth.

2. In the second place, the *Angels* before us are not only said to be reserved in chains and darkness: but, likewise, the precise Locality of their Prison is definitely pointed out and determined.

Very remarkably, St. Peter, departing from the common scriptural usage, adopts, on this occasion, the pagan phraseology of Greece: and thence tells us, that *these* Angels are cast down into a Region which he calls *Tartarus*[1].

Now what can be the Apostle's object in employing this unusual, this pagan, nomenclature?

I can conceive none, save that he wished to express what the Greeks and Latins understood by *Tartarus*: save, in short, that he wished definitely to say, that these Angels were cast into that particular Compartment of Hades, which was called *Tartarus* by the Greeks and Latins.

What, then, was the believed Locality and character of *their* Tartarus?

[1] Gr. Ταρταρώσας.

This question may be answered without much difficulty.

Bishop Pearson has given us two exactly parallel passages, greek and latin, from Plato and from Virgil, respecting the present particular.

These two passages, alike, tell us: that, at a certain point in Hades, the road branches off or divides itself into two opposite roads, thus forming a triodus or a place where three ways meet; that the right-hand road leads to Elysium or the Islands of the Blessed; and that the left-hand road leads to Tartarus or the Subterranean abode of the Wicked[2].

The *general* correctness of this ancient pagan, or rather (I suppose) patriarchal, idea of Hades; which, in truth, accords with every consistent notion that we can form of a Receptacle, in its *largest* extent, common alike to good or bad: the *general* correctness, I say, is fully established by our Lord's Parable.

Hence, we need not be surprised, that St. Peter should employ pagan phraseology to define explicitly the PART of Hades, in which the apostate Sethite Angels or Sons of God should be confined in chains of darkness. He places them, we see, in that Compartment of the Locality of the Intermediate State,

[2] The two passages, adduced by Bishop Pearson, are the following.

Οὗτοι ἐπειδὰν τελευτήσωσι, δικάσουσιν ἐν τῷ λειμῶνι, ἐν τῇ τριόδῳ, ἐξ ἧς φέρετον τὼ ὁδὼ, ἡ μὲν εἰς μακάρων νήσους, ἡ δὲ εἰς Τάρταρον. Plat. in Gorgia.

Hic locus est, partes ubi se via findit in ambas:
Dextera, quæ Ditis magni sub mœnia tendit:
Hac iter Elysium nobis: at læva malorum
Exercet pœnas, et ad impia Tartara mittit.
Æneid. vi. 540—543.

On the concurrent opinions respecting the Locality of Hades, Archbishop Usher has collected an immense mass of information. See Answer to a Jesuit. chap. viii.

which is appointed for the Disembodied Souls of the Wicked between Death and Judgment.

Such is the allotted Prison-House of the Apostatic Angels mentioned by St. Jude and St. Peter.

But, if we advert to the Fallen Angels of Satan, we are forthwith encountered by a very striking discrepance: which effectually shews, that these two Companies of Angels cannot be identical.

According to SCRIPTURE, the Devil and his Angels are NOT, during their Intermediate State, consigned to the Tartarus of Hades, there to be imprisoned until the day of Judgment. For, except the still future period of their only *temporary* confinement; a confinement, no doubt, in this very Tartarus: they are uniformly represented, as being, neither in chains, nor in Tartarus, nor in darkness. On the contrary, they are always described, as being at perfect personal liberty: walking up and down on the Earth; or acting as unfettered Powers of the Air, or boldly intruding even into the immediate Presence of God in Heaven.

But, equally according to SCRIPTURE, the Angels, mentioned by St. Jude and St. Peter, are both now, and have been ever since their apostasy, in a definite Place of Penal Confinement which the latter Apostle denominates *Tartarus*.

Therefore, the Angels, described in the Epistles of St. Peter and St. Jude, cannot be the same as those Evil Beings, whom we call the *Fallen Angels*, and who appear as the subordinate Ministers of Satan.

3. In the third place, the *Angels* before us are reserved in chains unto the Judgment of the Great

Day: and, being cast down into Tartarus, are, for that purpose, THERE kept or confined in complete security.

Hence it is plain, that, although Tartarus, as the Apostle uses the word, may, to the wicked, be well deemed the *commencement* of Hell: yet, during the Intermediate State, it is not strictly Hell *itself*. Hitherto, the Final Judgment has not taken place: for the *Angels* in question are *reserved* for it, as a matter *still future*. Meanwhile, Tartarus is their Prison: where, in the interior of the Earth, they are securely kept unto Judgment in chains of darkness.

But this account of the *present* condition of the Angels before us does NOT correspond with the Scriptural Account of the *present* condition of Satan and his Angels.

Doubtless, like the Angels treated of by St. Peter and St. Jude, *they* also are reserved unto the Final Judgment of the Great Day: but then they are *so* reserved, NEITHER in chains, NOR in the darkness of Tartarus.

On the contrary, when the Great Day of Final Judgment comes, and when an universal Deluge of Fire is let loose upon our present Earth and our present Atmosphere, Satan, we read, is, even *then* even *when the fiery tempest commences*, altogether and completely at large, having been previously loosed out of his mere *temporary* Prison, which seems to be no other than this very Tartarus: and is, even *then*, in his last despairing effort, when the full wrath of God is on the point of being poured out, occupied with directing the rebellious operations

of that ultimate Confederacy which he has deceptively organised in the four quarters of the Globe.

4. Thus, *collectively*, in the fourth place, through an extended comparison of particulars which are found *wholly to differ* from each other, I think it evident, that the Angels, mentioned by St. Peter and St. Jude, cannot possibly be what we call the *Fallen Angels*, meaning, by the term, *Satan and his rebellious associates*.

But, if such be NOT their character: then, plainly, they must be certain Human Individuals, who, at a remote period of our Mundane History, renounced their peculiar Principality, left their own proper Habitation, and incurred the wrath of God by an act of daring apostasy.

Now this description exactly answers to those remote Antediluvians, whom Moses calls the *Sons of God*, and who clearly seem to have been the degenerate and irreligious children of the sacerdotal and holy Seth.

Hence, I cannot hesitate to identify the *Angels* mentioned by St. Jude and St. Peter, with the *Sons of God* described by Moses and actually called *Angels* by the Jewish Historian Josephus[1].

[1] There is another passage, in which the character of the Subordinate Agents has very commonly, so far as their personality is concerned, been, I believe, much misunderstood.

I allude to the War in Heaven, between Michael and his Angels on the one side, and the Dragon and his Angels on the other side, as described in the twelfth chapter of the Apocalypse.

By purely superficial readers, who are content to take up the outside of a matter without further examination, the passage has often been thought to refer to literal deeds of those superior Intelligencies, whom, conventionally and almost exclusively, we are wont to denominate *Angels*. Thus, it is viewed as exhibiting an actual struggle or fight

III. The final result, then, from this lengthened discussion touching the Angels whose apostasy and punishment have been set forth by the two Apostles, is the following.

The close confinement of these Angels, the nature of their Prison-House, and the remarkable designation of that Prison-House by the pagan name of *Tartarus*, all afford an additional proof: that the Locality of the Intermediate State of departed Human

between the Holy Angels, and the Apostate Angels: a struggle, which terminated in the ejection of the latter, with their Leader Satan, from the Realm of Heaven and the Special Presence of God. Milton, as a poet, probably borrowed from it the idea of the well-known episode in the *Paradise Lost:* and, at all events, it is likely enough, that the vulgar notion has been at least *strengthened* by that episode.

But even professed Expositors of Prophecy have, to a certain extent, acquiesced in the opinion, that the Angels spoken of are literally what *we* call *Angels*. The struggle, indeed, is supposed by them to relate to certain matters transacted upon Earth: but, still, the Angels on both sides are set down as veritable Angels, though their warfare is to Man invisible. According to both Mr. Mede and Bp. Newton, not to mention other Writers, they are supposed, to act very much, no doubt, through the instrumentality of Human Agents, but yet not the less, on that account, to conflict invisibly *themselves* also. In short, these writers deem the contending Angels in question to be *real* Angels in our conventional sense of the word. See Mede and Newton in loc.

Such a view of the passage is, however, forbidden by the context.

The Angels of Michael are not merely the *influencers* of Men: they are certainly literal Men *themselves;* and, in point of religious principle, they are Christian Men. This is plain from what is predicated of them: for, what is wholly inconsistent with the character of those Beings whom *we* call *Angels*, they are said to have overcome Satan by the Blood of the Lamb and by the word of their Testimony, and, furthermore, to have loved not their lives unto the death. Rev. xii. 11.

Thus being clearly Christian Men in point of their religion, the circumstance of their being called *Angels* additionally shews them to be a Company of Faithful Priests or Sound Ministers of the Gospel.

This point being established by the context, the Rule of Counter-Elementation requires the parallel or corresponding position: that their Antagonists, the Angels of the Dragon, should also be Men: and, yet additionally, Men exercising the Priesthood of a false and persecuting

Souls must be sought in the Interior Central Region of our Globe; but that, agreeably to the tenor of our Lord's Parable, this Interior Central Region, generically termed *Hades* and *Sheol*, is specifically divided into two Compartments, separated from each other by an impassable gulf, and severally allotted to the Souls of the Just and to the Souls of the Unjust, as their respective Abodes, until the Final Day of Complete Judicial Retribution.

and demoniacal Superstition. We may apply the prophecy as we please, in the *concrete:* but such is its plain import, in the *abstract.*

I may subjoin: that the apocalyptic Fall of the Dragon or Satan from Heaven, let the prediction be applied as it may, indisputably means, no literal Fall from a literal Heaven, but a figurative Fall from a symbolical Heaven of Supreme Power and Uncontrolled Authority.

The same imagery is used by our Lord, though perhaps with a wider extent of application, when he says: *I beheld Satan, as lightning, falling and continuing to fall* (πεσόντα) *from Heaven.* Luke x. 18.

CHAPTER VII.

THE SEQUEL TO THE INTERMEDIATE STATE.

THERE are some other matters connected with the Locality of the Human Intermediate State, which must be fitly noticed before the subject is finally closed and dismissed.

I. The Souls of the Righteous, as we have seen, during the Intermediate Period of Human Existence, are, in what Bishop Horsley would term, not a *Prison* but a *Place of Safe Keeping:* while the Souls of the Unrighteous are in what is *really* a Prison; where, either literally or allegorically, they are securely bound with chains of darkness.

From this Receptacle, there is, in God's ordinary dispensations, no egress, either for the Pious, or for the Impious[3].

Such seems evidently *implied* in our Lord's Parable: and, indeed, so far as concerns any vouchsafement of a preternatural monitory warning to wicked persons who are still in the body, it is directly *asserted.*

[3] See Isaiah xxiv. 21, 22. lxi. 1. Zechar. ix. 11, 12. Rev. xx. 1—3, 7. Psalm cvii. 14.

The Receptacle in question, as respects *both* its Compartments, is a place, according to the just remark of Bishop Horsley, which the Souls of Men never would have entered, had not Sin introduced Death: a place, from which, there is no exit, by any natural means, for those who once have entered. The deliverance of the Saints from it is to be effected by our Lord's power. It is described in the old Latin Language, as a Place enclosed within an impassable fence: and, in the poetical parts of SCRIPTURE, it is represented, as secured by gates of brass which Christ is to batter down, and as barricadoed with huge massive iron bars which he is to cut in sunder[1].

Yet, when God is pleased to depart from the course of his ordinary dispensations, there are instances of both Holy Souls and Unholy Souls, emerging from the Central Receptacle of Hades, and revisiting our Upper World.

1. Thus, of Holy Spirits, we may observe, through the ordinance of God (be sure) and not in obedience to the vain incantations of a wretched sorceress, the Shade of Samuel *ascending* (we are expressly told) out of the Earth in order to convey a message of the Divine Wrath to a long-tried but always faithless King: and, in like manner, to do the Lord of Life

[1] See Horsley's Sermons, serm. XX. vol. ii. p. 178. In evidence, I may refer to Matt. xvi. 18. Job xvii. 16. Jonah ii. 6. Isaiah xxxviii. 10. In this last text, the original word is *Sheol*. I may particularly notice Psalm cvii. 16, though the Prison of Hades is there employed metaphorically. *He hath broken the gates of brass, and cut the gates of iron in sunder*. These are the obstacles, which prevent all egress from Sheol, except by special divine permission or appointment. The passage, no doubt, is metaphorical: but this circumstance does not impair the force of the evidence, because a metaphor must always be built upon fact.

especial honour before his appointed witnesses, the Disembodied Soul of Moses, along with Elijah whose Soul was never separated from the Body, was privileged, to quit the Paradisiacal Compartment of Hades, and to attend upon Christ in the Day of his Transfiguration.

2. Thus again, conversely, of Unholy Spirits, we may observe vast numbers, let loose from Tartarus, and permitted to enter into the Bodies of the Demoniacs, apparently, that our Lord's complete power over them might be shewn even in the day of his ministerial humiliation.

(1.) Satan, we might almost imagine, seems to have exercised a sort of sportive malice in especially employing these Unclean Human Spirits, whom, perhaps unaccountably to his own Speculations, he found liberated from their Prison-House, to vex and torment other human beings who were still in the body. It appears, as if he deemed such minor operations unworthy the more dignified efforts of himself and his Angel-Associates: while it might afford them a sort of hellish amusement to see human beings worried and distracted by human beings of the same nature and origin as themselves.

(2.) However this may be, certain it is: that, when *greater* and *more important* work was to be done, it could be entrusted to none but the master head and the master hand.

Witness the artful temptation of our Lord by Satan himself, directly, and in his own person.

Witness, also, his own direct entrance into the miserable Judas, instead of committing the task to a mere disembodied Human Spirit or even to an infe-

rior Angel of his subject Host, when, in the blindness of his ignorant rage, his hope and his object were, to render Christ's Mission of Grace abortive, by causing him to be sold and betrayed to his death.

II. I have already hinted more than once, that the Central Abyss of Tartarus, though not strictly Hell *itself*, may justly be viewed as the *commencement* of Hell.

Analogously, therefore, that other Compartment of the Central Hades, which, by the highest authority, is spoken of as Paradise and Abraham's Bosom, and which an Apostle longed to enter in exchange for this World, that so (what was far better) he might be with Christ, may with equal justice be viewed as the *commencement* of Heaven, though not strictly Heaven *itself*.

In each case alike, this is obviously a *moral* commencement of either Hell or Heaven: for, in the tempers and dispositions and expectations and anticipations of the two several Classes of Inhabitants, Tartarus is Hell begun, and Paradise or Abraham's Bosom is Heaven begun.

Here, however, so far as we have the distinct authority of INSPIRATION, the parallelism ceases.

From SCRIPTURE we may gather, with sufficient plainness, that Tartarus is no less a *physical*, than a *moral*, commencement of Hell: but, however we may choose to speculate on the subject (and there certainly is room for much plausible speculation), we have no explicit intimation conveyed to us by HOLY WRIT, that Paradise is the *physical*, as well as the *moral*, commencement of our Heaven.

I shall confine myself, therefore, to what is re-

vealed, partly respecting the progress of Tartarus into Gehenna, and partly respecting the nature of our Heaven the description of which is at least borrowed from the Primeval Paradise.

1. In the Day of Judgment, this Material World will be burned up and resolved into its constituent particles by a fervent heat.

So we learn from St. Peter. And, from St. Paul, we additionally learn: that both the raised dead in Christ, and the faithful who shall be alive at his Coming, will be conjointly caught up to meet the Lord in the air, and shall thus escape the fearful Mundane Conflagration raging below or beneath them.

(1.) Now, while this process of salvation is going on above, the process of everlasting destruction is simultaneously going on below.

The shell of the Earth, partly flies off in sublimation through the heated Atmosphere, and partly falls a Blazing Mass into the Central Hades. This last operation, which is the organising of what *we* call *Hell*, unites Hell to Tartarus. It is not, that Tartarus *ceases* to exist, but that it locally and physically *becomes* one with Hell. Death and Hades; that *Second* Death which is the ever-during penalty of unrepented Sin, and that *Portion* of Hades which St. Peter distinguishes by the name of *Tartarus:* Death and Hades, we read, are both cast into the Lake of Fire[1]. A Flaming Torrent descends, and

[1] Rev. xx. 14. I have said, "*that Portion* of Hades which St. Peter distinguishes by the name of *Tartarus*," because we have no positive revelation as to what will become of that *other Portion* of Hades, which our Lord denominated *Paradise* and *Abraham's Bosom*. Respecting the destiny of this better *Portion*, there is, as I have observed, room for much plausible speculation: but, in strictness of speech, there is nothing

mingles with Tartarus, itself already a Fiery Lake where the Disembodied Souls of the Wicked had long been writhing both in actual and in anticipative torment[2]. Thus, on the mere physical principle of gravitation, a huge Globe of Fire would be formed out of the dense Blazing Materials which would all tend to the Centre: and this would constitute the *perfected* Hell, prepared, in the counsels of God, for the Devil and his Angels. Here also would be congregated the prior Human Dwellers in Tartarus, their souls now rëunited to their Bodies: and thus would be completed that horrid Synagogue of Satan, Condemned Men and Condemned Angels.

(2.) The supposition, that, even *physically*, Tartarus is the commencement of Gehenna, seems to be at once required and established by a comparison of SCRIPTURE with SCRIPTURE.

In the description of the fearful issue of the last Antichristian Confederacy, when, at the close of an indefinitely prolonged war against the Saints of God, Christ himself interferes, for the last time, in the Day of his Second Advent; fire comes down from God, out of Heaven, to devour his irreclaimable enemies: and, at that same time, the Devil, that deceived them, is cast into the Lake of Fire and Brimstone where the Wild-Beast and the False Prophet are; and is doomed to be tormented, day and night, for ever and ever[3].

more. *Hints*, possibly, there may be: but *imagined* hints are *no* hints; and, if any exist, they may easily be *misunderstood* and thence *misinterpreted*.

[2] This we learn from the definite language employed in our Lord's Parable. See Luke xvi. 24.

[3] Rev. xx. 9, 10.

That this is the Final Judgment at the Consummation of All Things, is indisputable: both because, in immediate consecution and connection, we read of a Great White Throne and Him that sat on it, from whose face the Earth and the Atmospheric Heaven fled away; and because we further read, in the same place, of the Dead, small and great, standing before God to receive their ultimate adjudication either to weal or to woe[4]. Yet we are referred back to the similar punishment inflicted upon the Wild-Beast and the False Prophet, who had headed *another* Antichristian Confederacy at least a Thousand Years *prior* to the grand conclusion of the drama[5].

Now, if we compare these two Statements together, we shall perceive the necessity of concluding, that the Compartment of Hades, denominated *Tartarus*, is, even physically, the commencement of Hell proper or Gehenna.

We know, that the Souls of the Departed, both good and evil, remain in their respective Compartments of Hades or of the Local Intermediate State to us invisible, until the Final Day of Judgment, when, at length, they will be rëunited to their Bodies, for the purpose of the Entire Man then passing irreversibly either into Heaven or into Hell.

Hence, the Fiery Lake, into which the Wild-Beast and the False Prophet, or, in plain English, a Collec-

[4] Rev. xx. 11, 12.

[5] The Wild-Beast was taken, and with him the False Prophet that wrought miracles before him, with which he deceived them that had received the Mark of the Wild-Beast and them that worshipped his Image. These both were cast alive *into the Lake of Fire burning with brimstone.* Rev. xix. 20.

tive Multitude of Rebellious Human Apostates secular and ecclesiastical, are cast, *prior* to the occurrence of the Period of the Thousand Years, and therefore *yet more remotely prior* to the Second Advent and the Final Day of Judgment, can only be, according to THE HARMONY OF SCRIPTURE, that Compartment of Hades, which is allotted to the Wicked, and which St. Peter has taught us to denominate *Tartarus*.

Yet, into this very same Fiery Lake, the Devil is cast at the Consummation of All Things, when the Intermediate State, both of Men and of the Fallen Angels, will have been brought to its termination.

Therefore, because in no other way can THESE TWO STATEMENTS OF SCRIPTURE be reconciled, the *Tartarus* of Hades must, *physically* and *materially*, melt into, and become part and parcel of, that huge Ignited Globe which will constitute the *Gehenna* of the Day of Judgment.

Exactly the same inference must be drawn from a comparison of THE TWO PASSAGES, which respectively speak of the Petition of the Legion of Demons and of the Chaining of Satan at the commencement of the Thousand Years.

The Legion of Demons, liberated for a season from Tartarus beseech our Lord that he would not command them to go back into the *Abyss*[1].

Satan, when chained, is cast into the *Abyss:* and is there shut up, as in a Prison, the door of which is sealed to preclude the possibility of a premature evasion[2].

[1] Luke viii. 31.

[2] Rev. xx. 1—3. The original word, in both places alike, is the same: to wit, *Abyssus*.

Now the Abyss, as mentioned in these two several passages, cannot be properly Hell. On the contrary, it must plainly be the Local Intermediate Tartarus.

Yet, for a season, it is the appointed Prison of Satan, when he is confined during the Period of the Thousand Years.

Therefore, here again, the obvious result will be: that the same Region, which is proleptically announced as his temporary Prison, will also, by the addition of fresh Inflamed Matter, become his perpetual Prison.

2. When this work of penal vengeance shall have been completed, and when the Renovated Earth shall have been fully prepared as the appointed Heaven of the Redeemed: then the Saints, who had been caught up to meet the Lord in the air, will collectively descend to take possession of the glorious Place which he had promised to prepare for them.

In consequence of this descent, the Tabernacle of God is now with Men. He, who once died for them and entered into the Paradise of Hades and rose again the First-Fruit from the Dead and ascended into Heaven, will dwell with them: and God himself, even their God, will, in the midst of them, be visibly present.

Here, with marvellous condescension, in the very Planet whose sovereignty he had so long contested with Satan, the Saviour, perfect God and perfect Man united for ever in one Christ, will take up his special abode among his Redeemed Brethren according to the flesh: and, here, *he will wipe away*

all tears from their eyes; so that there shall be no more Death, neither sorrow nor crying; neither shall there be any more pain: for the former things are passed away[1].

But how is this Blessed Place, the destined abode both of Christ and his Redeemed People, specifically described by the Inspired Prophet of the Apocalypse?

Truly, whatever may be the precise reason respecting which I presume not to speculate, it is described in language, borrowed, as it were industriously, from the familiar Adjuncts of the Primeval Paradise.

He shewed me, saith St. John, *a pure River of*

[1] See Rev. xxi. xxii. In thus expressing my belief, I do nothing more than simply adopt the reiterated declarations of the inspired Apostle.

Let it be observed, however, that this permanent personal Abode of Christ with his redeemed People will take place, not in our Present Earth during the Period of the Thousand Years as the Premillennialists incongruously fancy, but in the New Earth when it shall have emerged in celestial beauty from the Universal Conflagration which destroys the Old Earth.

By this arrangement, which is merely the arrangement of SCRIPTURE itself, no such monstrous difficulty is encountered, as that which attends upon the Scheme of the Premillennialists: for, in following out their Scheme, they are compelled to suppose; that a mighty Confederacy of the Nations will spring up simultaneously in all the Four Quarters of the Earth, and that it will attack the beleaguered Camp of the Saints and the Beloved City, even while Christ, throned in glory, is visibly and personally reigning upon Earth as it *now* exists.

According to the Apocalypse, Christ will not dwell personally and visibly with his Redeemed People, until the Present Earth shall have been burned up, and until a New Earth, which will be no other than One of the Many Mansions or Heavens in the House of the Father, shall have succeeded to it.

That Christ will personally reign on this New Earth, the Prepared Place or Particular Heaven of the Human Race, is asserted, as explicitly as language can assert a matter, in the two last chapters of the Apocalypse.

Water of Life, clear as crystal, proceeding out of the Throne of God and of the Lamb. In the midst of the Street of it, and on either side of the River, was there the Tree of Life, which bare twelve manner of Fruits, and yielded her Fruit every month: and the Leaves of the Tree were for the healing of the Nations.

AND THERE SHALL BE NO MORE CURSE[2].

But the Throne of God and of the Lamb shall be in it: and his servants shall serve him. And they shall see his face: and his Name shall be in their foreheads. And there shall be no night there: and they shall need no candle, neither light of the Sun. For the Lord God giveth them light: and they shall reign for ever and ever.—

Blessed are they that do his commandments: that their power may be over the Tree of Life; and that they may enter in, through the Gates, into the City[3].

It is, I suppose, impossible to mistake these allusions: and it is unreasonable to suppose, that they have no definite or specific import.

Paradise has been Lost: Paradise will be Regained.

[2] Compare Gen. iii. 17—19.

[3] Rev. xxii. 1—5, 14. Compare Rev. ii. 7. Bishop Horne, Bishop Newton, Dean Woodhouse, and Mr. Lowman, all concur in referring this description to that of Paradise in the Pentateuch. The point, indeed, could scarcely be overlooked.

CHAPTER VIII.

SUPPLEMENTAL STATEMENTS AND OBSERVATIONS.

HERE I would bring this investigation to a close.

In conducting it, most careful have I been to base every particular upon THE TESTIMONY OF SCRIPTURE, either direct or deductive: for, without such Testimony, its results would be nothing more than the baseless fabric of a vision.

On this account there are some matters, with which I have not presumed to meddle, though I may here be allowed briefly to notice them.

I. We *know*, for instance, on SCRIPTURAL AUTHORITY, that both Enoch and Elijah were translated bodily from this Earth, without tasting death: and we *know*, likewise, ON THE SAME AUTHORITY, that when our Lord ascended in the Body after his Resurrection, he quitted this Earth.

But, to *what* Mansion or Heaven, he and his two typical predecessors departed: and, from *what* Mansion or Heaven, Elijah revisited this Earth in the Day of the Transfiguration; and, from *what* Mansion or Heaven, Christ himself descended, when, to Stephen and Paul successively, he appeared,

suspended in mid air above the Earth: and, again, from *what* Mansion or Heaven, he will hereafter, in the Day of Judgment, visibly descend, with a shout and with the trump of God: on all these several points we can say *nothing*, simply because *nothing* has been revealed, either directly or indirectly[1].

II. The same remark applies to the extraordinary circumstance recorded by St. Matthew.

When our Lord expired on the cross, *the veil of the Temple was rent in twain, and the Earth did quake, and the rocks were split, and the graves were opened: and many Bodies of the Saints, that slept, arose; and they, having come forth from the tombs, entered, after his Resurrection, into the Holy City, and appeared unto many*[2].

We have here a FACT recorded: but we have nothing revealed, as to the *Locality* of the Heaven, which, in their raised Bodies, they forthwith occupied.

The *probability* is: that it was the same Heaven as that into which Christ and Enoch and Elijah had severally retired in the Body. But we neither know the *certainty* of this: nor do we know the *precise* Locality of the Heaven itself.

III. There is yet another passage, on which I

[1] The Scriptural Expressions, *Ascending* to or *Descending* from Heaven, must, I suppose, be understood, as describing the effect of the Actions thus set forth, as they would *appear* to the Inhabitants of our Globe. We are so circumstanced, that we necessarily refer the ideas of *Ascent* or *Descent* to our position on the Earth, at whatever part of its revolution round its own axis it might be.

[2] Matt. xvii. 51—53. The punctuation of Griesbach in this text is clearly correct.

may perhaps be allowed to say a word in all humility: premising, that, what cannot be demonstrated from SCRIPTURE, must be received only as a more or less probable conjecture.

It is not expedient for me to glory, saith St. Paul: *for I will come to Visions and Revelations of the Lord. I knew a man in Christ about fourteen years ago* (*whether in the Body, I cannot tell; or whether out of the Body, I cannot tell: God knoweth*), *such an one snatched away to the Third Heaven. And I knew such a man* (*whether in the Body, or out of the Body, I cannot tell: God knoweth*), *that he was snatched away to Paradise, and heard unspeakable words, which it is not possible for man to utter*[1].

With Bishop Bull, I think it clear, both from the plural form employed, and from the verbal distinction between the places specified: that St. Paul speaks of, at least, *two* different Visions; and that, in these two different Visions, he saw two different Places, severally denominated *Paradise* and the *Third Heaven*.

Whether the Apostle was literally snatched away to these two several Regions, as some contend; or whether, as others maintain, he beheld them in a trance or ecstasy: may admit of a dispute, which perhaps can never be positively settled. From St. Paul's own expressed uncertainty as to the *Mode*, and yet from his applying to these Revelations of the Lord the descriptive name of *Visions*,

[1] 2 Corinth. xii. 1—4. In my translation, I have rendered the Greek *snatched away*. The original words, in this passage, ἁρπάγεντα and ἡρπαγὴ, limitedly rendered by our translators *caught* UP, are general. They do not express motion in any *defined* direction, either up or down or horizontally.

I myself incline to believe, that the Apostle's Visions were of the same nature, as those of Balaam and Ezekiel and Isaiah and Daniel and St. John. And this I the rather conjecture to have been the case, because Moses is remarkably *distinguished* from all other Seers and Prophets, by his holding converse, even apparently, with the Lord, mouth to mouth: while, unto *them*, the Lord makes himself known only through the inferior channel of a Vision or a Dream[2].

But, however this may be, two different *Places* are specified, which the Apostle, either in the flesh or out of the flesh, beheld, as he himself tells us, in that Mode of God's Revelations which is described by the word *Visions*.

It may be proper to make a few remarks on these two Places.

1. One of them is said to have been *Paradise*.

By this term, I do not very well see, how we can, *consistently* at least, understand any other Place, than that, where our Lord promised the penitent robber that he should be with him after the separation of their respective Souls from their Bodies, and whither (under the parallel name of

[2] Numb. xii. 6—8. The Old Author of *Questions and Answers to the Orthodox* solves some rather difficult statements of St. Paul, touching his being present with Christ in the Intermediate State though Christ himself left it in the Day of his Resurrection, on the principle: that the Disembodied Souls in Paradise behold the Saviour through the instrumentality of what he calls the *Vision*. And, to express this *Vision*, he uses the precise word employed by St. Paul in the passage now before us. *Ἔνθα συντύχια τε καὶ* ΘΕΑ *ἀγγελων*,—*κατ'* ΟΠΤΑΣΙΑΝ *δὲ καὶ τοῦ σῶτηρος χριστοῦ*. Quæst. et Respons. ad Orthod. quæst. lxxv. Oper. Just. Martyr, p. 339. Edit. Sylburg. A.D. 1593.

Abraham's Bosom) the Soul of the departed Lazarus is said to have been carried by Angels.

In other words, the Paradise, mentioned by St. Paul as having been seen by himself in one of his Visions, must be that Compartment of Hades, which is the appointed Receptacle of the Souls of the Pious during their Intermediate State of Existence.

2. The second specified Place is denominated the *Third Heaven*.

Of this Region, it is more difficult to determine the Locality, than that of the other.

I must own, that I cannot easily bring myself to believe, as some think: that the Apostle, by adopting the phraseology of the Rabbins, has, in effect, sanctioned their cabala; namely, that, in upward succession, there are three Heavens, whereof the third and highest is the Heaven of the Angels.

For such a jewish fancy, there is, I suppose, as *much* or as *little* authority, whichever we please, as for the nine Concentric Spherical Heavens of which Dante makes his Paradise consist.

Yet, undoubtedly, St. Paul *does* use the expression *Third Heaven:* and it is scarcely reasonable to suppose it employed, as a mere fashion of speech, and without any intention that a *meaning* should be ascribed to it.

What that meaning is, must, of course, be a matter of conjecture only: yet, from what has been said respecting the circumstance of this Planet being the Special Stage of all that either *has* concerned or *will* concern the Human Race, we may

venture upon a guess which at least has the merit of consistency.

I conceive, then, that the numeral, attached by St. Paul to *Heaven*, really imports, ARITHMETICALLY, *Chronological Succession*, not, GEOMETRICALLY, that *Spherical Succession* in point of a supposed comparative altitude relatively to this Earth, which seems to have been the crude notion of the Rabbins.

In such a case, if there be any scriptural solidity in my previous conclusions, I should lay it down: that the *First Heaven* was this Globe, while it was the peculiar Mansion or Celestial Vice-Royalty of Satan and his Subordinate Angels before their Fall; that the *Second Heaven*, in the contemplation of the Apostle, was the same Earth in its restored Paradisiacal State, when it was appropriated to God's new creature Man designed to take the place of the Apostate and ejected Angels; and that the *Third Heaven*, mentioned by St. Paul, is that New Earth and New Heaven, which, after the universal Conflagration, will succeed the Present Earth and the Present Atmospheric Heaven, and will constitute the Eternal Beatific Abode of the Redeemed.

Whatever may be thought of this attempt to account for the use of the numeral adjective attached to the word *Heaven*, there can be no doubt, I suppose, that, by the *Third Heaven*, we are to understand that Final Abode of the Redeemed which St. Paul was privileged anticipatively to behold in Vision.

Now this Final Abode has been shewn to be that New Earth, which, we are told, will succeed the

Present Earth, when it shall have been dissolved and destroyed by the Universal Conflagration of the Day of Judgment.

Therefore, in matter of fact, the Renovated and Restored Shell of our Planet is the *Third Heaven*, mentioned by the Apostle.

It is also, still in matter of fact, the *Third Heaven*, when reckoned arithmetically from that *First Terrestrial Heaven* which originally constituted the Peculiar Mansion and Vice-Royalty of Satan before his rebellion and ejectment.

Whether, on *this* account or on some other account, the numeral *Third* is applied by St. Paul to the substantive *Heaven*, must, of course, be a matter of pure conjecture. We can only incline to that solution, which appears to carry with it the greatest amount of reasonable probability.

CHAPTER IX.

GENERAL SUMMARY.

The preceding strictly systematic Remarks upon St. Paul's Third Heaven naturally introduce a brief Summary or general Recapitulation of the System itself.

I. Our Saviour, in his conference with his Apostles immediately before his Crucifixion, declares to them: that, *in his Father's House, are many Mansions.*

By the *House of his Father*, Christ, I apprehend, can only mean the vast *Universal Mundane House of the Deity.* The phrase was familiar to the Jews: for, in this connection, the word *House* is rightly explained by Philo to import the *Universe*[1].

What, then, are we to understand by these *Mansions* or *Fixed Permanent Residences*[2], which are said to be so numerous in the immense Mundane House of the Father as to justify the use of the descriptive adjective *many?*

[1] Τοῦτο τὸ δεικνύμενον καὶ τὸ ὁρατὸν, ὁ αἰσθητὸς οὑτοσὶ κόσμος, οὐδὲν ἄρα ἄλλο ἐστιν, ἢ οἶκος Θεοῦ. Phil. Jud. de Somn. Oper. p. 593.

[2] Such is the strict import of the original greek word Μοναὶ, very correctly expressed by our latin derivative *Mansions.*

1. Some of the Early Ecclesiastical Writers have supposed the word to be used for the purpose of expressing the Different Degrees of Glory which will be attained by Different Classes of the Redeemed.

Diversity of Glory is, doubtless, a great truth: but it is one, which could scarcely have been set forth by such a plainly local term, as *Fixed Permanent Residences.*

We readily apprehend the propriety of St. Paul's comparison, when he tells us: that, *as one Star differeth from another Star in glory, so also is the Resurrection of the Dead.* But it is not easy to understand the PRINCIPLE, on which different *Degrees* of Glory should have been announced by a word which denotes *Fixity and Permanence of Habitation.* For, though the word in question is very apt to describe the various *Mansions* or (if we choose so to speak) *Encampments* of the regularly marshalled Armies of the holy Angels, it is but ill calculated to convey any clear idea of a *Diversity of Glory;* inasmuch as it does not seem at all probable, that Saints, with different Degrees of Glory, should be sorted as it were, and carefully separated from each other, in studied unsocial exclusiveness. We should much rather expect, what in truth is very plainly intimated by such military words as *Hosts* and *Legions,* that Angels of different ranks, instead of being disjoined from each other in separate Mansions, would be combined together in orderly Armies agreeably to a regular gradation of command and obedience.

Nor is this the only objection to such a gloss: it

is, I think, scarcely reconcileable with the drift and context of the entire passage, in which occurs the declaration, *In my Father's House are many Mansions.*

Our Lord's OBJECT is, to comfort and strengthen his sorrowful Disciples. *Let not your heart be troubled.* And the MODE, in which he would comfort them, is, by declaring that there *are many Mansions in the House of his Father.* Now, to Disciples in such a state of mind, the propounding a future Diversity of Glory would be somewhat alien and irrelevant to the matter in hand.

Accordingly, as we advance, we shall see, that the subsequent context is entirely abhorrent from such an exposition.

In my Father's House are many Mansions. If it were not so, I would have told you. I go to prepare a Place for you. And, if I go and prepare a Place for you, I will come again, and receive you unto myself: that, where I am, there ye may be also.

From the evident drift of this entire passage, can any one reasonably extract a revelation, that, hereafter, there will be, in the Redeemed, a Diversity of Glory? Such Diversity is, no doubt, *a fact:* but the *fact* does not appear to be *here* revealed.

2. What, then, is the true import of the passage before us?

Most obviously, its import, its *consolatory* import, is: that, as there are *many* Mansions in the vast Mundane House of the Father, so Christ will go to prepare *one* of them, as the Place allotted for the future Permanent Abode of his Disciples; and that, when the preparation shall have been completed in

the Day of Final Judgment, he will come again at his Second Advent, and receive them unto himself, that, where he is, there they may be also.

The result is: that, as *one* of the many Mansions is the destined future Heaven of the Redeemed Human Race, the *other* numerous Mansions must be other Heavens severally allotted to those Armies of Angels, over all of whom, though each Army be immediately subjected to its own special Commander, the great Archangel presides, and is thence congruously revealed as the Captain of the Host of Jehovah.

II. But the particular Mansion, allotted to the Redeemed Human Race, is this very Planet of ours, when the dissolved First Earth shall have passed away so far as its present organisation is concerned, and shall have been succeeded by a New Earth framed out of the preëxistent dissipated materials.

Hence, if our future Heaven be *one* of the innumerable Orbs which are all the handywork of the Almighty Creator, analogy requires, that the *other* Heavens should be the *other* Orbs: and thus we have a consistent explanation of the *many* Mansions, which our Lord declares to be in the House of his Heavenly Father.

III. In perfect accordance with this solution, our Earth, from first to last, is, with the exception of recorded angelic visits, from other Spheres, the *exclusive* Theatre of all that concerns the Human Race.

1. Here, previous to the Six Days of the Mosaic Cosmogony, was the Heaven or Delegated Sovereignty of Satan before his rebellion: as the other

Spheres or Mansions in the House of the Father were, analogously, the several Heavens or Delegated Sovereignties of other great Vice-Regal Angels, who, with their respective Hosts of subordinate Angels, remained faithful to their allegiance.

2. When Satan, with his own peculiar subject Angels, rebelled and fell, the simple *Fiat* of the Almighty dislodged him from his Vassal Kingdom, and by a word reduced that Kingdom, late a resplendent Heaven, to a rude and indigested Chaos.

3. But our Planet was not destined to continue in that state: nor, though, in the immensity of God's Works, it might be compared to a single withered and fallen leaf in a forest, did the Almighty, in his Supreme Majesty, choose, that even *one* Orb should be finally marred with sin and irrevocably wrested (as it were) from his Autocratic Dominion. The ruined Planet was restored: and, amidst the pealing acclamations of the Sons of God, reappeared, out of thick darkness and wild confusion, a second Heaven, destined for the Mansion of a holy, though inferior, Intelligence, who should occupy what had once been the Mansion of a mighty Fallen Angel and his Associates.

4. Thus was the blank in Creation to be filled up at the expense and to the eternal disgrace of Satan and his guilty Companions.

They fell, through a proud affectation of INDEPENDENCE: and, with *such* a temper mortified to a transcendant pitch of jealous rage by *such* a preference in the very face of the assembled and jubilant Sons of God, we may well understand the special

animosity of the Devil to one whom he would deem an insulting and upstart usurper.

With a just perception, therefore, of the true nature of the case, the uninspired apocryphal writer of the *Wisdom of Solomon*, very philosophically lays it down: *God created Man to be immortal, and made him an image of his own eternity; nevertheless, through* ENVY *of the Devil, came Death into the World, and they that do hold of his side do find it*[1].

IV. Hence arose that LONG PROTRACTED CONTEST, for the Sovereignty of this Globe, between the great Archangel and his rebellious vassal Angel.

On the part of Satan, the resistance has, throughout, been most curiously *systematic*, if such a term as *curiously* may be thus applied: and, though his own damning sin, A PROUD CLAIM OF INDEPENDENCE and A WISH TO BE AS GOD, lies at the bottom of *every* temptation employed by him, from that of our first Parents, to the ultimate seduction of the Nations into a mad rebellion at the close of the Thousand Years and immediately before the Day of Judgment; yet, as age succeeded age, it is marvellous what Variations were introduced into the deep Harmony of Sin, while INDEPENDENCE OF GOD rang as an Infernal Key-Note through the whole Composition.

If there were even no other evidence of the agency of Satan, this studious Impress of his own special Mark, THE PROUD CLAIM OF INDEPENDENCE, would alone be sufficient to prove its constant and active existence. It is the very badge of the Evil One:

[1] Wisdom ii. 23, 24.

and those poor weak mortals, who, in the silly pride of their high speculations, affect it, do but, in truth, put on his livery, and wear his colours.

"Man," says the excellent Bishop Van Mildert, "presumes to sit in judgment on the propriety of the Divine Commands; to make the conformity of the Divine Dispensations to his own notions of fitness and expediency, the sole criterion of their equity and wisdom; to provide for himself the means of salvation and acceptance with God; in short, to act as if he were an INDEPENDENT BEING, self-created, self-redeemed, self-sanctified. By this false wisdom, the First Man lost Paradise: and, by PRIDE of a similar kind, thousands of his descendants daily forfeit their title to the Tree of Life[2]."

[2] Historical View of Infidelity, vol. ii. p. 37. I shall deserve thanks for subjoining the learned Prelate's luminous view of the CONTEST for the Sovereignty of this Globe, between Christ and Satan, which has been unremittedly carried on from the very beginning of our present system.

"Notwithstanding," says his lordship, "the satisfactory grounds of expectation respecting its final issue, the view, which has been taken of the CONTEST subsisting between the Redeemer and the Destroyer of Mankind, sets before us incontrovertible evidence, that the Faithful have an Enemy to resist of no less subtlety than malignity, whom they can only hope to overcome by being strong in the Lord and in the power of his might.

"Every period of the History of Mankind bears testimony to the unceasing and infinitely diversified labours of some such opponent. For, as the Gospel is to be regarded as one entire System, carried on from the Fall of Adam to the End of the World, yet comprising a variety of Dispensations adapted to the particular exigencies of Mankind: so the opposition made to it discovers a striking uniformity of design and a certain identity of character and principle; although perpetually changing its outward aspect, and adapting itself, from time to time, with wonderful versatility, to the actual circumstances of men with respect to religious knowledge.

"Now this seems clearly to indicate some active, though invisible, Mover and Conductor of the whole design: since, otherwise, we are unable to account for that SYSTEMATIC Plan of Hostility, which we find

V. When Satan was ejected from his Delegated Sovereignty, and when his Planetary Kingdom was reduced to a shapeless Chaos, he and his Associates were not *then* cast into any Local Gehenna: for, as yet, save in the purpose and counsel of God, the Everlasting Fire of Hell was not maturely prepared for the Devil and his Angels. A *mental* Hell, no doubt, they then experienced: but the *local* Hell was not hitherto in existence.

so unremittingly pursued through every period, and, in which, Agents, the most remote from each other as to time and place, and the most dissimilar as to circumstances and character, are made to conspire, as it were, together, for the accomplishment of the projected mischief.

"Moreover, since this hostility betrays evident tokens of a deep-rooted malevolence toward God and Man, it is scarcely conceivable, that it should *originate* with Man himself. For, in whatever point of view we contemplate Man, whether in relation to his Creator or to his Redeemer, it seems so irrational and monstrous to suppose that *he* would purposely resist the will of God, or be the *author* of misery to himself and his fellow-creatures, that we seem unavoidably led to conclude, that he must first be *prompted* to such conduct by the instigation of some other Being who seeks his destruction.

"In every instance, indeed, of Man's apostasy from the Truth or opposition to the Divine Will, we may discover evident proofs of the subtlety of the Tempter, in working upon those propensities of the Human Mind which are most favourable to his designs.

"Hence, deceits were practised upon Man *after his Fall*, similar to those which had prevailed over him *in his Paradisiacal State*, and with increased probability of producing the intended effect. For Man had *now* a depraved and corrupted nature, more prone than heretofore to be betrayed into evil, although incited to double vigilance, by the miseries which he had already incurred, and by gratitude for the mercies which he had already experienced. But the Tempter laboured still to carry on his first deception, that of leading Man to consider himself as INDEPENDENT of his Creator and Redeemer, capable of working out his salvation *by his own device*, and in no wise indebted to God for his happiness either temporal or eternal.

"To THIS ONE POINT, all the stratagems of the Tempter, however incongruous in other respects, appear to have been directed: nor is there, perhaps, any one species of Apostasy or Infidelity, ancient or modern, which is not marked by the prominent features of PRIDE and SELF-SUFFICIENCY." Ibid. vol. i. p. 425—427, 432, 433.

During their Intermediate State, between their ejection from their own *local* Heaven and their final consignment to their own *local* Hell, in the Interior of the Renovated Earth, they plainly are at liberty, with the exception of the Thousand Years of Imprisonment specified by St. John.

ALL SCRIPTURE ATTESTS THIS TRUTH.

The very *Exception*, indeed, of the Thousand Years, demonstrates the *Rule*.

WHY God permits to them such liberty for Man's Trial, we know not: but the FACT we know, upon SCRIPTURAL EVIDENCE, the most incontrovertible.

They, that *walk according to the course of this World, walk*, we are assured, *according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience* [1].

But this could not be, unless, with the single exception of time which has been duly specified, the Fallen Angels were permissively at liberty during the whole Period of their Intermediate State.

VI. Correspondently in some sort, Man also has an Intermediate State of Existence between his Death and his Resurrection.

At Death, the Pious do not pass immediately into their proper Heaven: for *that* will not be fully prepared by their Gracious Master, until the New Earth shall spring out of the disrupted ruins of the Present Earth.

Nor, at Death, do the Wicked pass immediately into their predestinated Hell: for *that* will not be fully prepared for themselves and their malignant

[1] Ephes. ii. 2.

tempters to evil, until the Burning Wreck of a Dissolved World shall have been centrically inclosed within the Reorganised Shell of our Renovated Planet.

Accordingly, of the Human Race, both the Good and the Bad are described, as being reserved, to the yet future Day of the Resurrection, in a common Receptacle beneath the Surface of the Earth, though its two Compartments of Paradise and Tartarus are completely separated from each other by an impassable gulf.

Here, the Good, though not in perfect felicity, are spiritually with Christ: which the Apostle declares to be far better than their best condition in this life; and, respecting which, a Voice from Heaven itself pronounces the assured possession of Beatitude. *Blessed are the Dead, which die in the Lord, from henceforth! Yea, saith the Spirit, that they may rest from their labours: and their works do follow them*[1].

Here also, the Bad, though not yet consigned to the perfect misery of Gehenna, unceasingly looked forward to it in such wretchedness of anticipation, that they are said, even already, to be tormented in a flame either literal or figurative[2].

VII. But, when the Day of Judgment, at the Second Advent of our Lord, shall arrive, *then* will take place the General Resurrection both of the Holy and of the Unholy.

At that season, the Present Earth and the Works that are therein will be burned up: and

[1] Rev. xiv. 13. [2] Luke xvi. 24.

the Atmospheric Heaven will pass away with a great noise: and the Elements shall melt with fervent heat.

Then, the Pious dead, rëunited to their Bodies; and, with them, those Holy Ones that shall be alive at the Lord's Coming: both these Classes of God's People shall be caught up together, to meet the Lord in the air; and shall thus be securely conveyed out of the reach of the General Conflagration.

Meanwhile, the Wicked Dead, also rëunited to their Bodies; and, with them, no doubt, those Unholy Ones, who shall then be still alive: both these Classes of God's enemies will be caught and enveloped in the Flames which burn up and dissolve a World.

As this process goes on, the better particles of more pure Matter will be sublimated or volatilised, and thence will mount upward from the centre in all directions: while, at the same time, as the lighter particles fly off and ascend, the vast Burning Mass of Gross and Solid Matter, associating to itself the kindred Region of the Intermediate Tartarus, will settle spherically to the Centre, and produce the Substratum of that Molten Lake of Everlasting Fire, which is prepared for the Devil and his Angels, and which with them will be jointly tenanted by the wretched Victims of their seduction, the finally lost Apostates of the Human Race.

VIII. Thus will the Present Earth be burned up and dissolved and partially dissipated by the action of intense heat.

Nevertheless, as the Apostle Peter writes, *we, according to God's promise, look for New Hea-*

vens and a New Earth, wherein dwelleth righteousness [1].

All will be renovated and restored, though still this Planet, as to its component materials, will remain the same.

By a new organisation, it will become, relatively to its *first* celestial state when it was the Heaven of Satan and his subordinate Angels before their Fall, and relatively to its *second* celestial state when it was renewed as the Heaven of Man coming forth holy and perfect from the hands of his Creator: relatively, I say, to these its *first* and *second* conditions, it will become yet a *third* and eternally permanent Heaven, the appointed Mansion of the Redeemed among the many Mansions of the boundless Mundane House of the Father [2].

I saw a New Heaven and a New Earth, says the Prophet of the Apocalypse: *for the First Heaven and the First Earth were passed away: and there was no more sea* [3].

The Apostle, in the Spirit, after witnessing the destruction of *all* the wicked, the deceivers and the deceived, alike, in the Central Spherical Lake of Fire and Brimstone which encompasses like a burning Sea the Nucleus of Solid Matter, beholds, I suppose, the Rëorganisation of the *Third* Heaven, that destined Mansion of the Redeemed and Restored of the Human Race [4].

[1] 2 Peter iii. 13.

[2] I state these successive changes of our Earth, purely as I believe them to be FACTS: and, *as* FACTS, if my evidence be sufficient, they will remain, whether my conjectural comment on St. Paul's phrase, *The Third Heaven*, be or be not correct.

[3] Rev. xxi. 1.

[4] The term *Lake* is used in evident reference to the Lake of Sodom:

To define the *precise* mode of this gigantic process may justly be deemed an impossibility to *us*, circumstanced as *we* are. Beyond what SCRIPTURE hath

and the allusion, I believe, is based on the predicted circumstance, that, at least, the *first* great Antichristian Confederacy will be destroyed in its immediate vicinity, near Jerusalem, and (as Daniel geographically expresses it) between the two seas; that is to say, between the Asphaltite Lake and the Levant.

From some prophetic indications, it seems likely, that this destruction will, in part, be effected by a divinely called forth volcanic agency similar to that which destroyed the Cities of the Plain. See Rev. xix. 20. Dan. vii. 9—11. Isaiah lxvi. 15—24. Zechar. xiv. 4, 5.

Apparently, also, the *second* great Antichristian Confederacy, at the close of the Thousand Years, will be destroyed in the same Region and by the same volcanic agency. See Rev. xx. 8, 9.

I. That, in the way of a second and instrumental cause, Sodom and Gomorrha were destroyed by volcanic agency, the frequent result of which is the production of a Lake that may or may not be hereafter enlarged, the very nature of the country itself bears full testimony.

Among the ancients, I might easily, to this effect, adduce Josephus and Strabo and Tacitus and Pliny and Solinus: but it will probably be more interesting to confine myself to moderns.

1. Dr. Clarke describes one of the mountains on the Western Shore of the Dead Sea, as resembling in form the cone of Vesuvius, and as having also a crater on its top which was plainly discernible.

2. Reland thinks, that the Asphaltite Lake was formed, not instantaneously as the immediate consequence of the volcanic overthrow, but at some subsequent time by the pouring in of the waters of the Jordan.

To a certain extent, I believe his opinion to be correct.

The first sinking of the rich country of the plain would, I suppose, as is usual in volcanic commotions, leave only a *small* lake, like the Italian Lake Avernus, in the now submerged principal crater: and then it was, that, as Abraham looked toward Sodom and Gomorrha and toward all the land of the plain, he beheld the smoke of the country going up as the smoke of a furnace. Gen. xix. 27, 28. But, ere long, the influx of the Jordan would enlarge the original volcanic Lake to its present size: and, the redundant waters passing off by evaporation, the general level would attain, like that of the Caspian Sea and that of the Lake Aral, no greater height than the present.

I say *no greater height*, because the sinking of the country now covered by the Lake is clearly ascertained, partly by the circumstance that the present level of the Lake is many hundred feet below that of the Sea, and partly by the inevitably consequent circumstance that Jordan has

revealed, we can know nothing. Yet, so far as SCRIPTURE doth, as it were, take us by the hand, we may venture to describe the process *generally*.

been compelled to desert his ancient course into the Eastern Horn of the Red Sea.

3. Clear traces of that primeval course still remain: and the depression of the level could not have rendered the course henceforth impossible to the river, unless that depression had been effected through some very powerful action of subterraneous volcanic fire; nor yet could the level have remained at its present low pitch with the waters of Jordan perpetually pouring into the Lake, unless, by evaporation, their redundancy found some means of escape.

Accordingly, Colonel Leake, in his Preface to *Burkhardt's Travels*, had a very interesting remark on the now forsaken bed of the southern Jordan: which, in one of the engravings to those *Travels*, is exhibited to the eye with all the force of absolute proof.

"The prolongation," says he, "of the Valley of the Jordan, known by the names of *El Ghor* and *El Araba*, which completes a longitudinal separation of Syria, extending for three hundred miles from the sources of that river to the eastern branch of the Red Sea, is a most important feature in the Geography of the Holy Land: indicating, that the Jordan once discharged itself into the Red Sea, and confirming the truth of that great Volcanic Convulsion described in the nineteenth chapter of Genesis, which interrupted the course of the river, which converted into a Lake the fertile plain occupied by the cities of Admah, Zeboim, Sodom, and Gomorrha, and which changed all the valley to the southward of that district into a sandy desert."

4. These matters are strikingly confirmed by a recent actual navigation and sounding of the Dead Sea, accomplished through an expedition very laudably sent out by the United States of America.

From the soundings taken by Mr. Lynch, the officer in command, it clearly appears, that, in the great convulsion, the ground did not sink equably through the entire length of the present Lake, but that the depression was immensely more at the north than at the south. The consequence of this would be, that the southern part of the now existing Lake could not have been overflowed by the in-pouring waters of Jordan until the vast chasm on the north had been previously filled.

"The inference from the Bible," says Mr. Lynch, "that this entire chasm was a plain sunk and overwhelmed by the wrath of God, seems to be sustained by the extraordinary character of our soundings. The bottom of this Sea consists of two submerged plains, an elevated and a depressed one: the former averaging thirteen, the latter, about thirteen hundred, feet below the surface. Through the northern, and largest and deeper one, in a line corresponding with the bed of the Jordan, is a

Apparently, it will bear some resemblance to the following account of it: which exhibits the *reversal* of the process of Fiery Destruction.

The sublimated particles of dissipated Matter descend, by the special will of God indeed, but, instrumentally, by the mechanical action of gravitation: and, as they *descend*, they *combine*. A vast Spherical Arch is formed round the Central Globe or Flaming Nucleus of Gehenna; itself wrapped in a shoreless Ocean of Liquid Fire, the Lake of the Apocalypse burning with brimstone[2]. This Arch constitutes the thick massy Shell of the Renovated Earth. Its External Surface, beautiful and glorious beyond our present mortal concep-

ravine, which again seems to correspond with the Wady el Jeib, or ravine within a ravine, at the south end of the Sea. Between the Jabok and this Sea, we unexpectedly found a sudden break down in the bed of the Jordan. If there be a similar break in the water-courses to the south of the Sea, accompanied with like volcanic characters, there can scarce be a doubt, that the whole Ghor has sunk from some extraordinary convulsion; preceded, most probably, by an eruption of fire and a general conflagration of the bitumen which abounded in the plain. I shall ever regret, that we were not authorised to explore the southern Ghor of the Red Sea."

II. It is interesting to contrast these testimonies with the fact, that Sinai, where the Law was so fearfully promulgated, is *not* volcanic: so that no rationalistic pretence can be set up, that Moses artfully availed himself of an eruption.

According to Burkhardt, its highest point is an immense block of primitive granite, the surface of which is so smooth as almost to preclude ascent: while the upper nucleus, out of which the block arises, is composed almost entirely of the same granite, and forms a rocky wilderness intersected by many narrow valleys.

III. Thus it appears that the very country itself attests not only the destruction of the Cities of the Plain, but likewise the store of volcanic power there laid up for the predicted overthrow of certainly *one*, but most probably *both*, of the two Antichristian Confederacies, respectively before the commencement and after the termination of the Thousand Years.

[2] Rev. xix. 20. xxi. 10.

tions, becomes the Heaven or Mansion of the Regenerated and Redeemed Human Race, where Christ himself, perfect Man as well as perfect God, disdains not, to fix his peculiar residence with his Brethren according to the flesh, and thus to make *their* Heaven the special Local Sovereignty of the Universal Archangel. But, within this unbroken Shell; through which there are no spiracles, inasmuch as it is said to have no Sea: within this unbroken Shell, in fearful vicinity, securely inclosed on every side so as to prevent all possibility of evasion, is the appointed Prison-House of Gehenna.

Thus are the irreclaimably Wicked, whether Fallen Angels or Human Apostates, not only tormented eternally, but, what doubtless aggravates their rage and envy and despair, tormented consciously in the immediate presence of the Lamb and his attendant Retinue of Holy Angels and Spirits of Just Men made perfect by a reunion with their Bodies[1].

IX. It will be observed: that, according to these several conclusions all deduced from SCRIPTURE, our Planet, with perfect concinnity, appears throughout as THE UNVARYING STAGE OF CHRIST'S COMBAT WITH SATAN. Through the whole of this Wonderful Drama, we have, in the strictest congruity, a complete Unity both of TIME and of PLACE and of ACTION.

The TIME is the Period, from the Rebellion of Satan, to his Final Inclosure in the Dungeon of Gehenna.

[1] Rev. xiv. 9—11.

The PLACE is, from first to last, this Planet which we call the *Earth*.

The ACTION is one Incessant Conflict, between the Rebellious Angel, and his Almighty Captain the great and sole Archangel.

In like manner, what is always the mark of a perfect Composition, we may note a regular BEGINNING and MIDDLE and END, so combined with and mutually dependent upon each other as to constitute one complete and harmonious WHOLE.

The BEGINNING is the Breaking out of Satan's Rebellion and his Proud Attempt to establish an Independence upon God.

The MIDDLE is the varied History of the Human Race, appointed to occupy the Station forfeited by the Devil and his Angels : with the incessant Combat between Christ and Satan.

The END is the Complete Overthrow of Satan and his Associates, with the Final Triumph of the Messiah.

Thus, under each aspect, the Drama or Epic, in strict Poetical Justice, closes, to the full satisfaction of the reader, with the glorious Victory of GOOD over EVIL.

In truth, so strikingly and so indelibly is the great argument, of a Perpetual Combat between Good and Evil, written in the whole History of Man, and impressed both morally and physically upon the Entire Globe, that in the absence of a directly communicated Divine Revelation, we can feel no wonder at the introduction of the old Persian Theory of an Incessant Conflict, with repeated alternations of success and defeat, between two

Independent Principles. The only error was the Making the Principle of Darkness and Evil eternal and independent, no less than the Rival Principle of Light and Goodness. Most appropriately, therefore, as respects the Persian Theology, Jehovah, in the famous prophecy respecting Cyrus even by name, reclaims, to himself, SOLENESS OF DEITY and SOLENESS OF INDEPENDENCE: while he declares, that the Principle of Darkness and Evil, so far from being independently eternal, was, in reality, a mere dependent creature[1].

Yet, so deep-rooted was the Persian Doctrine, that, in spite of the plain testimony of SCRIPTURE, it long continued to infest even the Church herself

[1] Isaiah xlv. 4—7. I subjoin Bishop Lowth's translation of the passage.

> For the sake of my servant Jacob,
> And of Israel my chosen:
> I have even called thee by thy name:
> I have surnamed thee, though thou knowest me not.
> I am Jehovah, and none else;
> Beside me, there is no God.
> I will gird thee, though thou hast not known me:
> That they may know, from the rising of the sun,
> And from the west, that there is none beside Me.
> I am Jehovah, and none else;
> Forming Light, and creating Darkness;
> Making Peace, and creating Evil:
> I Jehovah am the Author of all these things.

The import of this language is: not that *God is the Author of Evil*, a monstrous and horrid speculation, but that he is the Creator of the Apostate Principle of Evil; whom the Persians called *Ahriman*, giving to him the attributes of Independence and Eternity, but who is really no other than the Fallen Created Angel Satan. In like manner, Jehovah disallows any Independent Principle of Light and Goodness, such as the Persian Theology supposed under the name of *Ormuzd*. He himself stands alone in solitary majesty; beside him, there is no God either of Light or of Darkness. The learned Prelate's very curious note may be consulted with advantage, though I think it somewhat defective in, *apparently* at least, not recognising Satan in the disguise of Ahriman.

under the name of *Manichèism*. The reality of the CONTEST was indisputable: but the old error was revived, or rather continued, of *Making the Evil Principle* INDEPENDENT *and* ETERNAL.

Very remarkably, a Proud Claim of INDEPENDENCE, perhaps also of ETERNITY, was the precise characteristic of the Evil One himself[2].

X. I should be sorry if these combined Deductions from HOLY SCRIPTURE should be deemed mere curious speculations: and still more should I be sorry, if, received indeed as truths, they should not be carried forward to their proper end, the

[2] I know not, that we can directly prove from Scripture, that Satan *claimed* to be eternal as well as independent: but the one claim seems to be involved in the other. To claim Independence is to claim Divinity: and to claim Divinity is to claim Eternity. Perhaps from such a train of reasoning, Milton ascribes to Satan the claim of uncreatedness.

> That we were formed, then, sayest thou: and the work
> Of secondary hands, by task transferred
> From Father to his Son? Strange point and new!
> Doctrine, which we would know whence learned! Who saw,
> When this creation was? Rememberest thou
> Thy making, while the Maker gave thee being?
> We know no time, when we were not as now;
> Know none before us, self-begot, self-raised,
> By our own quickening power, when fatal course
> Had circled his full orb, the birth mature
> Of this our native Heaven, ethereal sons.
> Our puissance is our own.

We know not the length of time that elapsed before the Fall of Satan and his Angels. Probably it would be measured only by many ages. This circumstance, producing some such speculation as Milton ascribes to him, might render plausible to himself and his Associates the notion that they were Gods independent and uncreated and eternal. Certainly his two antitypes, the King of Babylon and the Prince of Tyre, are alike described as claiming Divinity. See Isaiah xiv. 12—14. Ezek. xxviii. 2—6, 9, 12—19. In truth, he *himself* directly claimed it, when he would fain bribe the Saviour to worship him. See Matt. iv. 8—10. It is remarkable, that he offers to Eve the very bait by which he caught himself. Gen. iii. 5.

Promotion of Christian Comfort and the Advancement of Christian Holiness.

Any Deductions from SCRIPTURE *ought*, at least, to produce these effects: and, if received with a proper spirit, certainly *would* produce them; for nothing, derived from GOD'S WORD, can be viewed as trifling or as practically useless.

For myself, I may say with truth, that, during a period of very many years, I have found these Deductions any thing rather than barren speculations. How it may be with others, I know not: but my own mind is so constituted, as to require in Religion something more definite than Vague Generalities: something, I mean, that is as it were tangible; something, that may be grasped.

Far am I from imagining, that, in our present state, we can comprehend the full FELICITY of Heaven: for I know it to be written; *Eye hath not seen, nor ear heard, neither have entered into the heart of Man, the things which God hath prepared for them that love him.* But this is not precisely the point, so far as respects the Discussion upon which I have entered. If, from SCRIPTURE, we can learn definitely the point of LOCALITY, as contradistinguished from that of FELICITY, we do not invade the retiring sanctity of the above cited declaration. On the contrary, if we can scripturally ascertain, WHERE the Future Heaven of Man is, and WHITHER his soul retires in the Intermediate Period between Death and Judgment: we obtain a species of Tangible Knowledge, which, to myself, at least, is spiritually, because practically, beneficial.

Were such knowledge useless or worse than use-

less, it would, we may be sure, have been withheld from us. But, unless I greatly mistake, it has *not* been withheld. Hence I conclude, that it must have been communicated for good and merciful purposes: since God, in his Infinite Wisdom, doeth nothing in vain.

With this conclusion, agrees my own mental experience: the experience of full thirty years. And, as I approach the confines of another state of existence; as the blossoms of the grave have now long whitened my head: I sensibly feel my footsteps strengthened, my hopes elevated, and my consolations increased, by that *definiteness* which God has so graciously imparted in his HOLY WORD. On the verge of Eternity, I have the sensation of a sure footing: and I trust, that it makes me a better man, to have ascertained *definitely* the LOCALITIES of what, through Christ's Merits, may be my Future Progress, instead of plunging into Regions of Unknown Space with no antecedent clearness of conception.

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For list of Works by the Rev. G. S. Faber, *see* page lix.

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